

MORAL AND PSYCHOLOGICAL FACTORS

IN

REPENTANCE

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PREFACE

During the several years that this study has been in progress, there has been a growing conviction that we are dealing with one of the most vital problems that confronts man. It is that of the individual making the wisest possible life adjustment, within himself, with his environment, and with the Infinite, in order to share abundantly in the best that life has to offer. Disharmony is always an unpleasant, limiting factor, whether it is within the individual, within the group, or within the universe. Fundamentally, Christian repentance has to do with the relationship between God and man. But it may also become the determining factor in all of the other relationships of life.

The approach to the study is psychological, rather than theological. It is necessary, of course, to take into consideration some of the theological concepts which are psychological factors in the repentance experience. We will not be expected to go beyond that. It is not the function of psychology to deal with the nature or acts of Deity. It is limited there to an examination of man's response or lack of response to spiritual influence.

In addition to the academic research, the conclusions found here have been tempered by several years of pastoral experience under

various conditions, by conducting more than a score of evangelistic campaigns, and by a personal knowledge of hundreds of religious awakenings.

The immensity of the subject, and the limits of space, will not permit an evaluation of all the theories which might pertain to the subject; and the use of ideas from various sources is not to be taken as an indorsement of any particular school or schools of thought. Rather, the quest is for value, wherever it may be found.

In our study of repentance, attention has been given to logical sequence, as found in the average case, but as pointed out, it is not necessarily true that every individual will follow this exact order, or that all will be conscious of every step described. Many converts, in looking back upon their repentance experience, are conscious only of the fact that a change has come, and that they do now feel themselves to be in general harmony with God and His universe. Those who have not yet reached this stage may be even less conscious of the forces at work in their lives. The wise religious worker, however, will be able to recognize factors at work of which the individual may not be aware. Through this understanding, he will be better able to give wise assistance to those who are in trouble.

We acknowledge our indebtedness to many sources for the contribution made, both direct and indirect, to our thinking on this subject. We especially appreciate the suggestions that have come from the several professors with whom we have counseled. A partial bibliography of the books that have a more direct bearing upon the subject, and which have been freely used, is to be found at the conclusion.

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Chapter One

THE BASIS OF THE STUDY

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THE BASIS OF THE STUDY

In the beginning of this study, let it be clearly understood that this is not an effort to cover the entire field of universal religious phenomena. Rather, it is an effort to point out, in logical sequence, some of the important moral and psychological factors and steps in that transforming experience known as Christian Repentance.

It cannot be too strongly emphasized that while there is certainly a close relationship between morality, religion, and the psychology of religion, they do not all cover the same field in its entirety, nor is either to be expected to include both of the others. This opening chapter is devoted to some of the more intimate relationships between the three, and at the same time, to laying the foundation for this particular study.

In approaching the question of repentance, one is immediately impressed by its vastness, by its broad, deep, and high implications; by its transforming influence in the lives of individuals and of groups, and the temptation is to go far afield in following the various leads. In order to guard against this, we will mark off our boundaries, and though the hills of research beyond look green and tempting, we shall confine ourselves to this particular field.

This study cannot, by its limitations, deal with any religious beliefs or doctrines, except as they are moral and psychological

factors in the repentance experience, and in so far as their treatment is essential to an understanding of that experience. As a matter of fact, the psychologist is often in a very difficult and embarrassing position. As a scientist, he should be sufficiently impartial to investigate and accept findings, whether they are to his liking or not. At the same time, it is doubtless true, that he is not able to rightly understand or appreciate a religious experience, until he has had a religious experience of his own.

From a purely scientific viewpoint, it is not the place of psychology to decide as to whether there is or is not a forgiving God. Nor is it the place of psychology to evaluate the belief on the part of the sinful man that he is, or is not, forgiven. But psychology is in its proper realm when it attempts to determine the reaction of the man who is influenced by this belief or faith, and in seeking to determine some of the other factors involved. As pointed out by Mackintosh, psychology calls attention to "the obstacles to power and freedom found in the universal human experience of guilt, to the paralysing effect of remorse upon moral energies, and the vast psychological importance of having repressed moral secrets brought up into the open, in order to relieve the patient of ¹ some hidden complex by which he has been haunted." It may also deal with the values realized in the new adjustment.

¹ Mackintosh: The Christian Experience of Forgiveness. p40

However, as we come into the realm of Religious Psychology, which has become a science in its own right, the Christian belief in the ultimate reality of God, along with the other basic tenets of the Christian religion, are accepted as true. But even Religious Psychology cannot delve into theological questions or controversies. It must confine its investigations to observing their results in the conduct of those influenced by them.

"Psychology", says Hughes, "deals with the facts of experience, and as religion is itself an experience of man's spirit in relation to God, it has to deal with certain aspects of religion. It does not deal with all aspects of religion. Thus the beliefs or doctrines of religion are not matters of psychological concern, except in so far as they may be the products of experience, or may influence the form or content of the experience itself."²

1. MORALITY

Man has been seriously challenged by the question and the problem of morals and morality, from the early dawn of communal life. It was early found that there was no such thing as absolute personal freedom. As one man would attempt to exercise his absolute freedom, he would find that he would come into conflict, and sometimes violent conflict, with the absolute freedom of his neighbor; as when they both wanted the same food, the same cave, or the same mate. Perhaps in the conflict that which they desired was lost to both, and that together with the

bruises which may have been received, would be conducive to some elementary reflections as to a possible way of eliminating, or at least lessening, these clashes of will.

From this early beginning there has gradually developed an increasingly complex process of moral law. For the most part, they are unwritten rules of conduct, both general and specific, governing the relationships between man and man in the conduct of life. Although increasing in complexity as life advanced from the simple to the complex, the fundamental aim of morality has remained the same as in the beginning. It is to lessen conflicts, and to place such limitations upon conduct as to allow the greatest degree of satisfaction and freedom to all.

In speaking of a law, we naturally think of a power to enforce it. In the case of the moral law, this power is in abundance. Not only is there the individual's internal censor, but there is the power of public opinion, which in a matter of hours can drag a hero from his pedestal and make him an outcast. Then in the case of Christian morality, which will be discussed later, the one who violates the moral law also incurs the disapproval of God. Few men would want their own disapproval, the disapproval of their fellow men, and the disapproval of God.

So vast and complicated have become the questions of morality, that its study has become recognized as a science, and is known as

the Science of Ethics, or the Science of Moral philosophy. The student that desires to follow this study will find a wealth of excellent helps on the subject. However, with the ever changing application of moral principles to new situations, the study is endless. Our present consideration of the subject must be confined to some of the moral factors in the psychological study of Christian repentance.

Hadfield has said that "Ethics is a normative science of moral conduct; it has a certain standard, it seeks to define what is right and wrong, and how we ought to behave"³. However, Bosanquet holds with Munsterberg, that "external conduct is no safe test of the existence of morality, and by judging from external conduct we have presupposed morality in the strict sense where it has not really existed. Individuals may, for instance, act so as to conduce to the good of the community, but that does not prove morality; you must know from what motive they act, and for the motive to be really moral he demands that a rule should be obeyed for its own sake, and in the face of inclination."⁴ Thus, he seems to be in agreement with Ames, that "Ethics deals with the nature of the will and the methods of its control and development".⁵

In so-called Christian lands, in particular, moral and religious concepts so overlap, that they have become almost one in the thinking of some people, particularly those who have

³ Hadfield: Psychology and Morals. p3

⁴ Bosanquet: Psychology of the Moral Self. p86

⁵ Ames: The Psychology of Religious Experience. p23

received their opinion of religion by association, rather than by experience.

This association in the minds of people is not at all surprising. As pointed out by Galloway; "moral values are likewise religious values, and if morality appears to be a part of religion, religions in their turn fall to be judged by an ethical test." From the low standards of primitive man, moral standards and religious standards have marched hand in hand, one dependent upon the other for continued advance.

To the Christian, morality resolves itself into a man's proper relationship to God, to his fellow man, and to himself. And the Christian would put them in the order named, in order to counteract the natural impulses, which would put them in the opposite order. By considering God first, one is more likely to consider the ultimate relationship, rather than the immediate only.

Although morality and religion are closely associated, they are not one and the same. To such men as Nietzsche, "religion per se has nothing to do with morality." These sentiments find favor with many who are alienated from the Church and yet desire to do their duty to society. The ethical standards of Plato, Aristotle, and other Greek thinkers are still regarded as being of much worth. There are, of course, many ethical societies which give moral and social teachings apart from any religious creed. However, in the so-called Christian

⁶ Galloway: The Philosophy of Religion. p195

lands, Christianity remains the greatest ally and incentive to morality, not as an appendage to morality, as some might hold, but rather as the center around which moral values may focus. We are inclined to agree with Bruce, that "it has been to the great detriment of morals and to the infinite loss of religion that their mutual interdependence has not been fully recognized."⁷

In speaking of how the Christian religion affects morality, Dr. Garvie says; "First of all, religion gives morality a wider horizon. It is not only in human relations that the moral standards apply; if there be a God, as religion affirms, then those standards have a relation to Him as well as to man. Secondly, the conviction that these moral standards, however inadequately and imperfectly, are yet in some degree expressive of God, gives morality a firmer assurance that the moral conscience is not a chance product of a cosmic evolution which has no moral significance and value. Thirdly, religion assures a man that in this battle not only are there forces beyond himself on the side of right, but that within him there are greater resources in his relation to God than he could otherwise command. Fourthly, religion gives to morality a stronger motive; 'the love of Christ' - that is, the love shown in his sacrifice for man's salvation - 'constrains us' - that is, brings the whole life, all its interests and activities, into one channel, the self-surrender in all things to Him as Saviour

⁷ Bruce: The Formation of Christian Character. p84

and Lord. Fifthly, religion gives to morality a higher example, the
⁸
 moral perfection of God."

It is certainly true, that all higher forms of religion impose moral and social obligations. But morality and religion are not by any means identical; they are not one and the same. Religion transcends the guidance of man by the principles of honesty, justice and sympathy.

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It is certainly true, that all higher forms of religion impose moral and social obligations. But morality and religion are not by any means identical; they are not one and the same. Religion transcends the guidance of man by the principles of honesty, justice and sympathy. It postulates a power other than one's own which makes for righteousness.

It is not necessary here, to go into the respective merits of the long, and sometimes violent, controversies, as to whether it was morality or religion that came first into the consciousness of man. Coe strikes a middle ground when he says; "That religion has some vital bond of union with morals no one doubts. Possibly they are right who assert a mutually independent origin for morals and religion, but if so, religion adopted morals into itself at a very early stage of development. For us a religion that did not concern itself with right and⁹ wrong would be no religion at all." He further maintains that morality has an essentially religious quality within itself, and that even when creeds and ecclesiastical⁹ⁱ systems fail, the moral functions of the spiritual life may remain untouched. However, most religious persons believe that moral habits are not likely to be successfully cultivated among a very large section of the population, except as they are grounded and motivated by religious faith and sanctions.

⁸ Garvie: The Christian Ideal for Human Society. p32,33

⁹ Coe: The Religion of a Mature Mind. pl35

The distinction and the relationship between morality and religion, particularly the Christian religion, is rather well summarized by Dr. Garvie, who said; "The emphasis in religion falls on God, and man's dependence on, and submission to, God. Morality lays stress on man, and what he can be, because he ought to be."¹⁰

Thus, with these few long strides, we reach the limits which we have set for this phase of our discussion, and will move from the viewpoint of the moral implications in religion, to a consideration of religion itself.

The Christian viewpoint is, that in passing from the moral to the religious nature of man, we are rising from the lower to the higher aspect of the same principle. We are still within the region of value and obligation. The moral nature deals with duty on the level of our human world. But, as stated by Snowden, "the human soul cannot always look down and around; it must also look up. Man is 'the upward-looking animal', as the old Greek name means, and this is his highest faculty and distinction. He sees infinitely more when he looks up than when he looks down; for when he looks down he may see a fair world or he may see only dust and dirt, but when he looks up, he sees the eternal stars and the splendid thoughts of God."¹¹ It is the upward look that is essential in Christian repentance.

¹⁰ Garvie; op.cit. p30

¹¹ Snowden; Outfitting the Teacher of Religion. p74

2. RELIGION

In every age of history, and for untold ages before, and in every part of the earth where man exists, there is to be found a belief in a being or beings, whom no man has ever seen, and of whose nature he can but dimly conceive. When this belief is given form and expression, it becomes a religion, and as it takes on a more and more definite form, it comes to be known as a system of religion, and thus is not only personal, but social as well. And since it is social, it comes to embody not only relationships between man and Deity, but between man and man. And thus it is that every religious system comes to include moral elements to a greater or lesser degree. The findings of Dr. Gore, who has made a survey study of what are known as the great religions of the world, bear out this point. According to his findings, original Buddhism, which was perhaps the least social, since the Buddhist was merely seeking release from life, was most lacking in moral teachings. Likewise, original Christianity, perhaps the most social, with the idea of forgetting self and living for others, was most insistent in its teaching of the moral factor. Thus, in Christian countries, religion and morality have, in a popular sense, come to be thought of almost as one. It is through this association of morality and religion, that repentance has come to be thought of purely as an act of religion. Although it is prompted by religious impulses, and

¹² Gore: The philosophy of the Good Life.

accomplished with the aid of religious stimuli, it must be recognized basically as also a moral problem, using moral in the broader sense of attitudes and conduct of life. The soul in need of repentance is the soul that is out of harmony with God, because of wrong attitudes and wrong conduct. And the individual that is out of harmony with God, is usually also out of harmony with God's universe.

Since this entire study is to deal with a religious experience, that of Christian repentance, it might be well to attempt a definition of religion; or at least to point out what is to be implied in our use of the term.

It seems strange that a word so repeatedly on the lips of men, and connoting, apparently, one of the most obvious phenomena of human life, should be so very difficult to define as is the word religion. Not that there is any lack of definitions, their name is legion, for there are many. And while people may find one or more definitions to their own liking, no one definition seems to be satisfactory to all. For instance, Professor Leuba has listed a collection of forty-eight definitions, to which he added two, to make it an even fifty. Pratt surveys this list, rejects them all and formulates his own, stressing the thought that religion is a certain type of attitude. Stolz lists fourteen definitions of religion, nine of them from well known authors, one from an unknown source, and four from the Bible. These latter, however, could hardly be considered as definitions.

In his discussion of them he says; "The definitions of religion submitted presuppose a felt human need, a craving for a form of good, physical, moral, spiritual. . . A basic factor in religion is a belief in a type of ultimate reality with which man may cultivate correspondences... To relieve religion of its reliance on a power not ourselves, not nature, is to rob it of its most distinctive quality. The term loses the connotation which imparts to it its peculiar identity and character."¹³ In his earlier book, Pastoral Psychology, Stolz had said that "Religion is essentially God-consciousness. . .In the comprehensive experience of religious people, God is the point of reference in the integration of personality."¹⁴

In speaking of religion, Principal Hughes says; "It is man's effort to reach that Ultimate or Absolute Reality in which he may find satisfaction and peace." Then he adds, "Religion has other aspects besides this search for God. It means the enjoyment of God and the bliss of fellowship with Him."¹⁵

This thought is also embodied quite clearly in the statement of Galloway, as recorded in his Philosophy of Religion. He points out that "if we are to say what religion is, we must take cognisance of its double aspect. It is a process which has two sides, and inner and an outer; from one point of view it is a state of belief and feeling,

¹³ Stolz: The Psychology of Religious Living. p32

¹⁴ Stolz: Pastoral Psychology. p107

¹⁵ Hughes: Psychology of Religious Origins. p23

an inward spiritual disposition; from another point of view, it is an¹⁶
expression of this subjective disposition in appropriate acts."

He suggests as a tentative definition of religion: "Man's faith in
a power beyond himself whereby he seeks to satisfy emotional needs and
gain stability of life, and which he expresses in acts of worship and¹⁷
service." Very much the same thought is embodied by Tillett, in The¹⁸
Paths That Lead To God.

Narrowing the field to the Christian religion, Garvie has said;
"The Christian religion is receptive of, and responsive to, the
historical revelation of God, progressive in the Hebrew nation, as
recorded in the Old Testament, and consummated in Jesus Christ, as
narrated and interpreted in the New Testament. In Christian morality,¹⁹
there must be constant reference to that revelation."

And so, after surveying these and many other definitions, we will
follow the well established custom of formulating our own. Since this
study is concerned only with Christian repentance, it will be concerned
with the Christian religion. Thus, drawing a definition from the one
above, the Christian religion may be defined as man's attitude toward
and relation with the God of Christ, and the methods and forms employed
to express that attitude and relationship.

¹⁶Galloway: op.cit. p181

¹⁷Ibid. p184

¹⁸Tillett: The Paths That Lead To God. p73

¹⁹Garvie: op. cit. p41

From the foregoing, it will be seen that the entire definition and concept of the Christian religion, hinges upon Christ and his revelation of God and reality on the one hand, and his relation to mankind on the other. In spite of the fact that the ages have added lengthy technical creeds, elaborate rituals, and a mass of complicated theological concepts, fundamentally, Christianity is still a simple, practical way of life for all men, regardless of their racial, social, economic, and educational background. It has been well said that "everything in it is connected more or less directly with the consideration of the needs of man and the means with which to meet those needs." ²⁰

While it is not the function of psychology to enter into theological controversies or to pass ^{judgment} upon the validity of religious concepts as such, it has done much to reveal the results of various types of religious teaching, through the observation of the response of individuals to those teachings.

In like manner, psychology is able to show the results of Christian teaching and belief, upon morals and conduct. It has added many proofs to the Christian claim that the Christian religion is the world's greatest force for righteousness and morality. In a comparative study it has shown that what are termed distinctly Christian works are not generally found in lands or ages which have not been reached by the Christian faith. But even more than that, it has carefully studied

the difference in the lives of many individuals, before and after they embraced Christianity as their dominant life force.

Some of the early psychologists were inclined to speak of the instinct of religion, so innate does the religious consciousness appear. The study of the history of religion and comparative religions revealed clearly, the fact that people of every land and of every stage of enlightenment had within them a longing for completeness, and the feeling that there was a power or powers that exercised a control over them and their environment.

Although the idea of a separate religious instinct has been discarded, it is still recognized that man is by nature reaching out for a completeness which he cannot find either in nature, or in his own reasoning power. Thus, from earliest times, religion has had a tremendous influence upon the lives of people. Whether among the savage tribes or among the most civilized and cultured nations of the earth, it finds its most perfect expression in aiding its devotees to the attainment of a higher ethical character.

Although religion is recognized as a great force for good, there have been times when that good was not unmixed with evil. And that mixture with evil did not all take place prior to the Christian era, nor in lands untouched by Christian doctrine.

Here it is necessary to distinguish between Christianity as understood and exemplified by Jesus Christ, and Christianity as

understood and exemplified by those who have followed after, some afar off, and in the dim light. As we use the term, Christian religion, we have in mind that which was set forth by Jesus Christ, rather than the distorted image presented at times through the feebleness or follies of men.

"Aristotle taught that the real nature of anything which undergoes a process of development is not what it is at the beginning, but what it becomes after the idea of its nature is fully developed and realized. If Aristotle is right, we must judge religion as to what it is, and was meant to be, by that highest development and finest expression of it that we find in Christianity."²¹

Thus we conclude that the Christian religion, which is the only phase of religion under present consideration, is inseparably connected with the highest standard of morality known to man. Not only does it establish this standard of morality as an ideal, but it claims the dynamic which alone can make its attainment possible. The entire system of eternal punishment and values, as taught in the Christian religion, is definitely associated with the Christian standard of morality. This teaching is summed up by the Apostle Paul, when he said; "But now being made free from sin, and become servants to God, ye have your fruit unto righteousness, and the end everlasting life."²² Thus, the Christian religion presents a high standard of morality, offers a dual incentive to strive for it, and claims the dynamic for its attainment.

²¹ Tillett; op.cit. p78

²² Romans 6:22,23.

3. PSYCHOLOGY

As in the case of religion, so it is with psychology, that it is very difficult to formulate a satisfactory definition. But without going into an analysis of the various definitions given, we will follow the lead of Dr. Drever, in combining two commonly used ones. Each of these has its short-comings, but if taken together, they give a good measure of satisfaction. The first is to define psychology as "the science which studies mental and psychical facts or phenomena." And the second is to define psychology as "the science which studies the behavior of living organisms." ²³ Truly the study is two-fold, for while it must deal with mental processes, they must be dealt with objectively.

It is customary to think of psychology as being something new, and as a recognized science it is, of course, the youngest of them all. But as a matter of fact, many of the 'discoveries' of psychology, and some of the technique of psychology, were known to the ancients. As pointed out by Hughes, "psychological observation is as old as speculation. The examination and interpretations of his own inner feelings and emotions is one of the oldest occupations of man. Scarcely less ancient is his observation and interpretation of the emotions and behavior of other men." ²⁴

An interesting book has been written on The History of Psychology,

²³ Drever; The Psychology of Everyday Life. p3

²⁴ Hughes; op. cit. p11

by Pillsbury, in which he does not begin with the close of the nineteenth century or the beginning of the twentieth, but with the dawn of civilization. He writes; "The history of psychology is the story of the development of the interpretation man puts upon his acts and his thinking. Almost as soon as man began to be interested in the 'why' of external objects, he also became interested in himself and in other men. This interest soon led to the development of all sorts of theories about his nature, in each of its separate aspects."²⁵

In the very interesting survey that follows, he deals with early and classical Greek psychology, for in those days it was included in the study of philosophy, as indeed were all the modern sciences. He then traces the history through the medieval period, and up to the date of writing, giving due credit to Descartes, Spinoza, Locke, Hume, Kant, and the many forerunners of the modern school of psychology.

Of these latter names, it might be said that like most pioneers in thought, their research was limited, their views were partial, and their conclusions often conflicted with current theological thought. This, in the very beginning, had a tendency to place the entire movement under suspicion. It has taken a number of years for the Church as a whole to come to the place where it can look upon the psychology of religion as an ally, rather than an enemy. However, it is the

teaching of the Church that "Ye shall know the truth, and the truth shall make you free."²⁶ And as the Church became convinced that the psychology of religion was a quest for truth, not only has it recognized it as a science, but has thrown itself into the research and study.

So while it is quite true that the fundamentals of psychology are as old as speculation and observation, as pointed out by Coe, "a distinctly new departure was made when systematic, empirical methods were employed in order to analyze religious conversion and thus place it within the general perspective of the natural sciences."²⁷ Following these first distinctly psychological investigations, the study has branched out into the various phases of experience and consciousness, until instead of there being one field of psychological research, there have become several, with specialists in each field. There early grew up a school in Abnormal Psychology, that made some startling discoveries, but threatened for a time to make the whole field of psychology morbid, and to bring every individual under the suspicion of abnormality. Then there have followed the various schools of Auto-suggestion, Psycho-analysis, and Psycho-therapeutics. These also have a tendency to stress the abnormal rather than the normal. Some of these have attracted those who like the sound of the name, but know

²⁶ John 8:32

²⁷ Coe: The Psychology of Religion. pl

very little of the science. Through them, a number of popular phrases have been coined, the results of which have not reflected glory upon the science. All of this has tended to make some people skeptical of psychology in general.

Since each of these studies has its own field and viewpoint, the opinion of a representative in one of these fields is not necessarily valid when applied to another. A man may be very successful in one branch of applied psychology, and still know very little about the psychology of religious experience. It is only the Psychology of Religion that is engaged in the study of religion, as such, and therefore it is only the findings of the Psychology of Religion that can be relied upon as having come out of a scientific investigation of that field.

The American, Starbuck, is generally credited with having a large part in definitely launching this study as a separate science, apart from the general field of philosophy with which it had previously been associated. He was faced with many difficulties, not only in developing a technique for investigation, but also in finding sufficient numbers who were willing to submit their religious experience to such an investigation. It was with the full consciousness of these and other difficulties that he wrote; "Science has conquered one field after another, until now it is entering the most complex, the most

inaccessible, and of all, the most sacred domain - that of religion. The Psychology of Religion has for its work to carry the well-established methods of science into the analysis and organization of the facts of the religious consciousness, and to ascertain the laws which determine its growth and character."²⁸

These words were written in the closing days of the nineteenth century. Since then psychology has won its place as a recognized science, and has contributed greatly to the understanding of the life forces. In the religious field it has brought a new viewpoint, a new terminology, and has passed through the phases of skepticism^{and} opposition, and has come to be generally embraced as an ally in the revelation of both value and truth. But in spite of its almost phenomenal advance, the true scholar of psychology is still impressed, as was Starbuck, with the fact that he is still dealing with the most complex, the most inaccessible, and, of all, the most sacred domain that any science has come to deal with.

Even in the present day, a great many people still resent every attempt to study the facts of religion as other facts are studied, on the theory that religion is a divine manifestation, that the ways of God are past finding out, or that investigations in this realm mean placing unholy hands on sacred things. But, as pointed out by Clark, "this very reticence on the part of the religious man to

²⁸ Starbuck: The Psychology of Religion. pl

subjecting his religion to critical scrutiny is itself a fact of psychological importance. It evinces the tremendous significance of the religious consciousness to the religious man himself; it hints of the depths of life plumbed by religious conceptions, and should serve as a warning to students of the mental life that the facts of religious consciousness are not to be superficially dealt with or easily explained, much less to be disregarded or dismissed as of minor importance.²⁹ As a matter of fact, religion has, even from early times, been one of the most powerful and influential factors in the shaping of lives and of movements that the world has known. It is woven into the very fabric of civilization, and there is scarcely a subject pertaining to man that can be followed any considerable distance without finding the impact of religion upon it. In view of the fact that the study is so broad, so interesting, and so significant, it is not surprising that the Psychology of Religion has become a scientific study within itself.

Let it be repeated, that the psychologist cultivates only a limited area of religious knowledge or belief; or only that portion which is amenable to his technique. He is, however, concerned both with the behavior and with the subjective events which possess religious significance. While it is not within his sphere as a scientist, to pass^{judgment} on the reality of God, or the nature and function of God, "he

29 Clark: The Psychology of Religious Awakening. p18

should be able to tell why men put their trust in God, how they have arrived at the belief that God exists, how faith in God affects conduct, what tensions confidence in God relieves, what emotions it arouses, what needs it satisfies, what ends it preserves and how it controls personality as a whole." ³⁰ At least these things are within the scope of his psychological research.

It is not the function of religious psychology to supplant the traditional functions of the Church, but it may study and evaluate their results, and having done this, its findings are made available to the Church for its own use. In a practical way, the investigations and discoveries of psychology may come to the aid of the pastor or other religious worker, in the directing of lives, and in delivering individuals from doubt, fear, error, delusion, waywardness, and other obstacles to the abundant life. Since pastoral psychology seeks to make effective the principles which undergird mental health, an understanding of religious psychology becomes of vital importance to every religious worker. He should have an intelligent familiarity with the complexities of personality, throughout the range of its successive stages of development, and with the social setting in which the individual lives and has his being.

Thus we come to the close of this first chapter. We have at least caught a glimpse of the relationship between morality, religion, and psychology. We have seen that while morality and religion are not one

³⁰ Stolz; The Psychology of Religious Living. p21

and the same, the Christian teaching is such that it cannot be separated from morality. We have also seen that while religious psychology has to do with things pertaining to religion, it should be remembered always, that it deals only with one phase of a very large field of inquiry. Thus it does not seek to supplant other religious inquiry, but rather to take its place beside them.

Chapter Two

REPENTANCE AS MENTAL, MORAL, AND SPIRITUAL RECONSTRUCTION

Chapter Two

REPENTANCE AS MENTAL, MORAL, AND SPIRITUAL RECONSTRUCTION

1. THE NEW TESTAMENT TEACHING

In this, our second chapter, we want to determine exactly what is to be implied in the use of the term, Christian repentance. The word repentance, has been used in many ways, and given various shades of meaning. It is sometimes used in the sense of repenting of a deed, or being sorry or regretting a deed performed. There is such a thing as moral repentance, quite apart from any religious implications, which in some cases seems to bring about the complete reconstruction of the personality. This may result in the recentering of the life interests, a changed outlook on life, changed attitudes, and changed conduct. Again, every known religion seems to make some provision for the process of repentance, either as a public ceremonial, or otherwise. Thus it may be seen that repentance in its primary form is a broad term, nor is it a purely theological term.

In this study, however, we must confine our discussion to Christian repentance, and for an understanding of its meaning and significance, we turn first of all to the New Testament teaching and example.

In the early Gospel account it is recorded that "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye! for the kingdom of heaven is at hand."³¹

³¹ Matthew 3:1, Mark 1:4, Luke 3:3

This was the heralding note to announce the ministry of Jesus Christ. Indeed, Jesus took up the same note when he began his ministry in Capernaum. It is recorded; "From that time, Jesus began to preach,³² and to say, Repent: for the kingdom of heaven is at hand."

When told of the ones whose blood Pilate had mingled with their sacrifices, Jesus said; "Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things? I tell ye, Nay: but except ye repent, ye shall all likewise perish."³³

When criticized by the pharisees for associating with sinners, Jesus said; "They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice; for I am not come to call the righteous, but sinners to repentance."³⁴

Again he said; "I am come that they might have life, and that they might have it more abundantly."³⁵ He also speaks of the joy that shall be in heaven, "over one sinner that repenteth."³⁶

Thus all through his ministry sounds the call to repentance, and when he sent his twelve disciples out to preach; "they went out, and preached that men should repent."³⁷

As to what was implied in this emphasis on repentance is best

³² Matthew 4:17

³³ Luke 13:3

³⁴ Matthew 9:12,13

³⁵ John 10:10

³⁶ Luke 15:7,10

³⁷ Mark 6:12

understood by an examination of both the teaching and the examples recorded. Fletcher has well said; "The sense of sin and the consciousness of grace are the psychological backgrounds in the New Testament out of which there emerges the definite personal state of deliverance from sin. They both form the two elements in the spiritual atmosphere in which a Christian draws breath for the first time, and which makes possible the individual experiences respectively of repentance and faith which are the indispensable conditions of salvation."³⁸

Jesus gives the account of the Pharisee and the Publican who came to the temple to pray. In the cry of the Publican; "God be merciful to me a sinner,"³⁹ is implied the elements that go into repentance. He recognized that he was a sinner, he was sorry for his sin and desired to be rid of it. He recognized that there was a better way of life, and greatly desired to attain to it. He also had faith in God's reality, His goodness, and His ability. There was within him a conscious determination to be rid of his guilt by throwing himself upon the mercy of God, in whose forgiving grace he had faith. And Jesus said that he went down to his house justified, which would indicate a happy consummation of the repentance process.

Again, he gives the parable of the Prodigal Son, who knowingly and wilfully went away from the father and spent his substance in riotous living. He soon found himself in dire want and very dissatisfied.

³⁸ Fletcher: The Psychology of the New Testament. p210

³⁹ Luke 18:10-14

Then it was that he began to reflect. There was the consciousness that sin had led him to this sad plight. He recognized his condition, he was thoroughly dissatisfied with his condition, and longed for his father's house and his father's forgiveness. With this longing was a strong urge for a higher life which embodied both the urge to escape, and the urge to attain. At the same time, there was an all but overwhelming sense of guilt and shame, which doubtless would have prevented him from returning had it not been for the fact that he knew of the love, the kindness, and the generosity of the father. Knowing this, there was hope, perhaps not hope for complete restoration, but hope for the improvement of his lot. Thus he came to the father in humble confession of guilt and unworthiness, and to his happy surprise found himself in the father's embrace, completely restored. He was surprised at the measure of the forgiveness, which instead of being partial, enough to admit him as a servant, was complete, making him a son beloved. The implication is that he underwent a complete transformation in purpose of life such as would cause him to continue an appreciative, helpful son, making his repentance complete. As a consequence, he must have experienced unbounded joy, mellowed by humility, with an abiding happiness.

Examples of repentance in the New Testament are many, and a study of them will bring out various phases of emphasis, and reveal various strong factors in the process. The repentance of the Samaritan woman,

whom Jesus talked with at Jacob's well, is marked by the element of faith in the person of Jesus, on the part of the woman. When she was convinced that he was the Messiah, she "left her waterpot, and went her way into the city, and saith to the men, Come, see a man which told me all things that ever I did; is not this the Christ?"⁴⁰

With Simon Peter, it seems to have been a sense of shame that sent him out to weep bitterly, when reminded by the cock's crow of how he had failed to live up to his good intentions.⁴¹

The thief upon the cross, beholding the pure and noble life of Jesus, confessed his own unworthiness, declared his faith in Christ, and made a simple request to be remembered.⁴²

With the establishment of the Christian Church, the emphasis on repentance continued as a dominant note. In the first sermon on the day of Pentecost, Simon Peter said unto them; "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." This repentance was the necessary step to fit them for the reception of the Holy Ghost, and therefore was to be a thoroughly transforming experience. "And the same day there were added unto them about three thousand souls."⁴³

And so it was that the Apostles and the later converts went throughout the land preaching the gospel of repentance, not only to

⁴⁰ John 4:6-39

⁴¹ Matthew 26:75, Luke 22:61, 62

⁴² Luke 23:39-43

⁴³ Acts 2:38, 41

the Jews, but to the Gentiles also. When the report came back to Jerusalem that converts were being made among the Gentiles, they contended with Peter about it. But when they heard his report, "they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life."⁴⁴

In the New Testament teaching, repentance is both subjective and objective. It involves a subjective relation to an objective and divine reality. It is "repentance toward God."⁴⁵ This involves the stirring of the inner self to purposive movement; to set the will in action.

Fletcher says that "the emotion of repentance is at bottom a feeling of sorrow for wrongdoing." And that when the "conviction of sin" comes, "a state of incipient movement at once arises, and the soul wills to forsake sin and turn to God for salvation."⁴⁶ Paul's testimony before Agrippa was that he had preached to both Jews and Gentiles, "that they should repent and turn to God, and do works meet for repentance."⁴⁷

To John the Baptist, to Jesus, and to the early Church generally, repentance was not to be a mere subjective emotion, but must issue in volitional activity. John declared, "Bring forth therefore fruits

⁴⁴ Acts 11:18

⁴⁵ Acts 20:21

⁴⁶ Fletcher: op.cit. p216

⁴⁷ Acts 26:20

meet for repentance."⁴⁸

When Zacchaeus stood and said, "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him four-fold;" Jesus said, "This day is salvation ⁴⁹ come to this house."

Many years later, the message to the Church at Ephesus was, "Remember therefore from whence thou art fallen; and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of its place, except thou repent."⁵⁰ The doing of "the first works," the needed thing, is implied in repentance. It could not be genuine repentance without it.

⁴⁸ Matthew 3:8

⁴⁹ Luke 19:8,9

⁵⁰ Revelation 2:5

2. THE HISTORIC EMPHASIS

Following the New Testament era, the Christian Church spread rapidly, first in the face of strong persecution, and then under the patronage of the Roman Empire.

We have spoken of the call to repentance as the heralding note to announce the ministry of Jesus. But in the centuries that have followed, this has not continued as a steady blast. Rather it is marked by crescendoes and diminuendoes; emphasis and lack of emphasis. A survey of history seems to indicate that the Church has made its greatest advance and exerted its greatest influence, during those periods when the emphasis has been upon repentance. There is an urgency about the message; it is a call to decision and action.

During the time of the early persecution, the call of the Church was to forsake sin and evil, and to turn to God for mercy and forgiveness, even though it meant persecution and possible death; for "he that⁵¹ loseth his life for my sake shall find it". Under such conditions, it experienced tremendous growth in power, and the zeal of the converts was such that it could not be held in check, even by the organized opposition, both of the Jews who rejected Christ, and of the Roman government.

This zeal and enthusiasm of the early Church has not always been in such evidence in the periods that have followed, and the stress on repentance has not always been so pronounced, but the preaching

⁵¹ Matthew 10:39

of repentance has never ceased. At intervals it tends to break out with new enthusiasm: sometimes within the then established church, and at other times, in spite of it.

As for the actual experience of repentance, it has taken many outward forms. Unfortunately, that is the only part of the experience that can be readily observed. Because of this, the outstanding cases of extreme emotional stress, resulting in violent transformation, have caught the imagination of the observer. In general thinking, the term, repentance, has too often been associated only with this type. This has resulted in great damage to character and conduct, as well as to peace of mind.

As a matter of fact, such studies as those of Starbuck, Clark, and others, have shown that the great majority of religious awakenings, even of the evangelical groups, are not of this violent type. There are indeed many varieties of religious experience, in connection with repentance, but in genuine repentance experiences, the outstanding difference is one of emotional intensity, and this may or may not find immediate outlet in outward expression.

The classic example of repentance of the violent type, comes from the New Testament. It is that which transformed Saul, the persecutor
52
of the Christians, into Paul the Apostle of Jesus Christ.

A superficial reading of Paul's account of his remarkable experience on the Damascus road had led many to feel that he was transformed in a flash from a hardened man who knew nothing of the teachings of

Christianity, to a saint who knew all. But this, manifestly, was not the case. Although our information is very meager, it is evident that he knew something of the teachings of the Christians; he was aware of their claims that Jesus had risen from the dead; he was acquainted with the teachings of Stephen and was a witness at his stoning. Whether or not he was dissatisfied with his own moral and spiritual state and with conditions in general is a matter of conjecture. But when he was struck blind in the way, whether by the heat and the glare, by sun stroke, by a thunder bolt, by an attack of epilepsy, which would hardly be likely since he gave such a vivid account of it, or by other powers, it was the resurrected Jesus, of whom he had heard, that spoke to him. Doubtless he had been thinking upon all the claims of the Christians, for it is to be remembered that he was even then on his way to persecute a group of them.

However that may have been, it does appear quite evident that the storm and stress period, which itself extended over three days, was only one phase of his repentance process. Again, we lack information on his life prior to this event, but to the struggle that persisted afterwards, Paul has given ample testimony. There followed a continual striving toward the ever enlarging ideal of being a Christian.

Following St. Paul, perhaps the next best known repentance experience, is that of St. Augustine. His too, was of the violent type.

His life and experience are so well known and attested that there is no need to go into details here. In his "Confessions", and other writings, he has gone to great length to analyze, not only the forces at work, but his reaction to those forces.

From his early years Augustine lived a life of inward discontent; torn between conflicting loyalties and desires, which may be symbolized in his Christian mother and his pagan father. His life was one of searching for value and contentment, and though marked by brilliance in many respects, he always found himself torn and wretched. Finding no peace or contentment in wantonness, in philosophy, or in achievement, he turned at last to the Christian teaching of his mother, feeling that there, perhaps, he could find shelter.

His approach to Christianity, as to other things, was intellectual. He studied the moral precepts and approved them, yet they did not free him nor keep him from evil.

Thus we see him, painfully and morbidly aware of his sin, guilt was upon him, temptation to evil seemed ever present. At the same time, he was attracted to the Christian way of life, he recognized Christ as his ideal, yet could not make satisfactory progress toward that ideal.

In reading his Confessions, one is constantly impressed by the sense of guilt that seemed always to bear down upon him; but as time went on, there came more and more a sense of hope, that hope being in

53

God's grace, through Jesus Christ. These steps, so clearly seen in

53 Augustine: Confessions. p182

the experience of Augustine seems to be common, in more or less degree, in all repentance experiences. Very often the individuals are not conscious of the various steps, and when the repentance experience has successfully passed the crisis, they think only of that transforming moment as being a part of their religious awakening.

With Augustine, the crisis was approached as he went one day into the garden, torn and wretched within. Overwhelmed with sorrowful emotion, he went to the far side of the garden and flung himself down on the ground, "under a certain fig tree, giving full vent to
54 my tears". It was there that he poured out his prayer of surrender, pleading for forgiveness, and then the words; "Why not now?" There came
55 the voice of a child, "Take up and read; Take up and read". Accepting this as spiritual guidance he did take up and read where the Scripture fell open at Romans 13:13,14. "Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." It was as a personal message from God, the light came in, the darkness was vanished, his long divided personality was now unified around Christ, and his will was created as new. The remainder of his life was given to the sublimation and redirection of his life forces. He hid himself from every possible temptation, and threw himself so diligently into the work of the Church, that a sublimated outlet was found for his pent up forces. His own powers

54 Augustine: Confessions. p213

55 Ibid. p214

that before had all but crushed him, were now directed with almost feverish activity, into the channels of his new interest.

We have analyzed the experience of Augustine in this brief detail, because from the historic viewpoint, it does represent the steps in Christian repentance. Fortunately, the long and violent struggle of Augustine is not the common lot of all.

A work on Christian repentance would hardly be complete without at least a passing mention of the much overworked example of John Bunyan. It is indeed of historic importance, for out of this experience came his book, "The Pilgrim's Progress", that exerted such a wide influence upon his and following generations.

And so the cases could be multiplied, both of the extreme and of the mild type. The chief difference is in emphasis and in intensity. Through a comparative study, it is found that the fundamental elements are common to all.

Some very profitable studies could also be made of mass movements in which the doctrine of repentance was the dominant note. The Evangelical Revival started by the Wesleys and Whitefield is well known. The Welsh Revival, with its strong emotional appeal and its powerful results is also well known.

Perhaps in no field is there a broader range for study than in the camp meetings with their stress upon conscious repentance, as they

were conducted in frontier America. There the "mourners bench" was the great instrument of "salvation". Through the use of "revival" songs, extemporaneous prayers, and evangelistic preaching, an individual's sins would be held up before his eyes in their most hideous light. He would be warned of the consequences of his sin, and perhaps pointed to the rewards of the life of purity. He was told of the sacrifice of Christ, of God's forgiving grace, and of the rewards of life eternal. The preacher would then make an impassioned plea for men to come to the "mourners bench", confess their sins, and make a new start.

For the most part the preacher did not question the psychology of it, and if he had, he would have called it by a different name. He was content to know that in a large percentage of the cases, the desired results came. Wicked lives were reformed, guilty lives found peace, divided lives found unity. It was enough to know that God had wrought another miracle. His viewpoint was that of faith and trust, not of psychological analysis.

However, in our investigation, we are not to deal primarily with the religious, but with the moral and psychological factors in Christian repentance. A knowledge of psychology is no substitute for the working of the Spirit of God, but it may be an aid in the understanding of it.

3. THE PSYCHOLOGICAL APPROACH

Almost two-hundred years ago, Dr. Philip Doddridge published his "Rise and Progress of Religion in the Soul". In it, he attempts to trace the stages and factors in the religious experience of the individual from the time that he is first awakened to the fact that he is a sinner, all through his growing enlightenment, his struggles, reverses, and triumphs, until he is to pass serenely out of this life, with a prayer of contentment upon his lips.

The book is written as a personal message or sermon to the reader who may be in need of personal salvation. Step by step it would lead him through the repentance process and to the abundant life. In doing this, it gives a very keen analysis of this process.

If we might be allowed only to mention the outstanding point in each step, and summarize the whole in a paragraph, it will be something like this; (1) The subject must become conscious of his sinful condition, and must be aroused to its folly and dangers. (2) He must be made aware of a better way, and made to desire that way. (3) There should follow a sorrow for, and an abhorrence of, the sinfulness in the life that destroys and prevents the attainment of the good. (4) The sorrowful sinner must then be brought to recognize his own unworthiness, and to humble himself. (5) He must recognize his own helplessness and cast himself upon the mercy of God in the

hope that through grace he might be saved. (6) With the assurance of forgiveness from God, the convert is urged solemnly to weigh the questions of religion, its advantages and difficulties, and having deliberately decided to accept it as his way of life, to make his covenant with God, openly, definitely, and with as much sincerity and solemnity as can be brought to bear upon it. (7) This, then, is to be followed by a redirection of all of his powers and faculties, in accordance with his new ideal. (8) This should lead to a sublimated Christian personality.⁵⁶

This analysis is in general agreement with the conclusions of modern scholars, both theological and psychological. Leonard Hodgson gives the theological definition of repentance as; "Sorrow for sin, confession of sin, and purpose of amendment." He then goes on to say that ~~repentance~~, repentance must depend on "faith in the truth of the doctrine taught, on faith in the reality of God and the moral order."⁵⁷

From a slightly different approach, Stolz has said; "The goal of the religious approach to the universe is the satisfaction of man's deepest yearnings for inward peace and unity, for security and self-realization, for deliverance from moral evil and condemnation through co-operation with a suprasensible cosmic finality."⁵⁸

A still different terminology is employed by Coe, when he says;

⁵⁶ Dodderidge; Rise and Progress of Religion in the Soul.

⁵⁷ Hodgson; Hibbert Journal. Vol. XXVII. p526

⁵⁸ Stolz; The Psychology of Religious Living. pl8

"Repentance has to do with our standard of values. It consists in⁵⁹ throwing away a false measure and accepting a true one." Then later on he adds; "Many reach this point by a sharply marked transition from rebellion or indifference. Others find themselves, they hardly know how, gradually becoming satisfied with what satisfied Jesus, and dissatisfied with what displeased him. Some feel that a power not themselves supersedes their faculties and makes them over~~new~~⁵⁹. Others are more conscious of the influence of their own deliberations, choice, and effort. Finally, some, who should be counted happiest of all, have never known a negative period. Taught from infancy to count themselves the Lord's, they have never had any other fundamental preference. Whoever belongs to any of these classes has a right to say that he is⁶⁰ born from above, and that⁶⁰ he is a child of God."

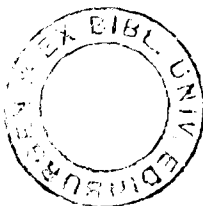
Ames links the process of religious awakening with "those found in working out any intense problem under pressure - first, a sense of perplexity and uneasiness; second, a climax and turning point; and⁶¹ third, a relaxation marked by rest and joy."

A kindred thought is expressed by James, when he points out that there is a certain uniform deliverance in which religions all appear to meet. It consists of two parts: (1) An uneasiness, or "a sense

⁵⁹ Coe; The Religion of a Mature Mind. p196

⁶⁰ Ibid. p209

⁶¹ Ames: op.cit. p258



that there is something wrong about us as we naturally stand", and
 (2) the solution, or "a sense that we are saved from wrongness by
 making proper connection with the higher power."⁶²

Two things need to be emphasized here. The first is that repentance is not the forgiveness of a sinful act, but rather, it is the transformation and reinstatement of a guilty person. The guilt which in familiar speech we attach to a given action, goes back in reality to the person who committed it. Guilt does not attach to an act, but to a person. Acts pass and are gone; they are not subject to punishment or to change, but persons continue as responsible beings. The second thing to be emphasized is, that while it is impossible to demonstrate how much of religious recentering is of God and how much of man, it must be recognized as a joint function. The outcome of divine love is definitely conditioned by man's response, while apart from the invasion of human life by God, no real religious integration of personality can occur.

As a working basis, we will use the definition of repentance as given by Mackintosh, in his splendid book, "The Christian Experience of Forgiveness". He says: "Repentance, like every religious act, concerns the three cardinal modes of being conscious - knowing, feeling, willing. Sin is recognized, it is disliked, it is disowned. Recognition of sin

⁶² James; The Varieties of Religious Experience. p508

by itself is not repentance; it may be defiance. Nor is sorrow for sin repentance, if it be alone in the mind; it may be remorse or despair. Abandonment of sin, by itself, may be no more than prudence. The regenerating fact is all three, as a unity, baptised in a sense of God's personal grace to the sinful."⁶³

We would like to add to the above definition that repentance also implies not only a recognition of sin, but a recognition of a better way of life; not only a desire to be rid of sin, but the desire to attain to the Christian unity. There must also be the faith in its possibility, which, of course, includes faith in God's grace.

Thus, Christian repentance is a turning from evil, and a turning to good, and that good is embodied in God, as revealed in Christ Jesus.

4. CAN ADULTS BE RECONSTRUCTED?

In an interesting discussion on adult reconstruction, Stolz points out that "the ancient doctrine of the general unalterability of adult personality has been in recent times successfully challenged and contradicted. Today, the teachability of the adult is recognized not so much as a theory as a demonstrable fact. ..Everybody concedes that the educational process of the child is based on the plasticity and adaptability of growing personality. ..What we have not always

⁶³ Mackintosh; op. cit. p237

appreciated is that human nature from the cradle to the grave is more or less elastic. Not only the youngster but also the oldster is endowed with a capacity for new experience and improvement. At no stage is personality completely static."⁶⁴

Perhaps one of the most complete studies made in this field is that of Professor Thorndike, who set out to determine by scientific methods the teachableness of man at the various periods of his life, and has published his findings in his very illuminating book on "Adult Learning."⁶⁵

His findings indicate that so long as life endures, human personality may be enriched and expanded. But, as pointed out by Stolz, "the finger of warning should be lifted. Failure to continue to progress decreases the ability to learn."⁶⁶ But on the other hand, it must be recognized that there is an intellectual realm which only maturity may enter. There are ideas and ideals which only an active minded adult is capable of understanding and appreciating. As is well known, adult education is coming to hold a prominent place in practically every nation.

But what of the religious transformation of adults? A combination of factors has tended to make this a sadly neglected field in recent years so far as many religious workers are concerned. Since it has

⁶⁴ Stolz; Pastoral Psychology. p83

⁶⁵ Thorndike; Adult Learning.

⁶⁶ Stolz; op. cit. p85

been well established by scientific investigation that a vast majority of the religious awakenings take place in childhood, adolescence, and youth, many have accepted this as a confirmation of the theory advanced by William James and others some years ago, that a fixation of the brain has set in by the late twenties, and that adults can acquire new ideas only with difficulty, and that there is little possibility that the character of the adult will undergo very much of a transformation. The child psychologists and their devotees held this theory up in conspicuous places, as an added incentive to the religious education of the child. A large section of the religious workers then took up the cry that the older generation is hopelessly lost, and that the Church should turn its undivided attention to the rearing up of a new generation in keeping with the most modern theories of religious education.

This presents a number of fallacies. First of all, the fact that the majority of conversions come in the earlier years does not necessarily prove anything about the possibility of adult reconstruction. It must be remembered that the vast majority of those converted, grow up in a religious environment conducive to the Christian life, while there are but few who reach adulthood without this background, who are ever exposed to a similar religious environment.

Another fallacy in the doctrine of ignoring the older generation

in the building of the new, is that the older generation cannot be ignored. They remain as those who type the environment, set the examples, do the teaching, and in large measure shape the attitudes and conduct of the new.

What then of the religious transformation of the adult? Is it psychologically and spiritually possible to rehabilitate the adult individual who is afflicted by moral and religious blindness? Even a casual investigation should convince one that the whole of the New Testament and the history of the Church give a resounding declaration in the affirmative.

As pointed out by Stolz; "Jesus, the central figure in the New Testament, as a child, grew in body, in intelligence, in religious outlook, in social responsibility. As an adult he continued the enrichment of personality through temptation, meditation, disappointment, suffering, and obedience to the Father's will. The confidence of Jesus in the capacity of man for personal religious progress is⁶⁷ challengingly courageous."

At the very beginning of the ministry of Jesus, he began the task of preparing for the continuation of his mission after his departure. It would be interesting indeed to know what would have been the result had he selected a group of infants to rear up in the faith and doctrine. But the time was too short, and the task too urgent.

⁶⁷ Stolz: Pastoral Psychology. p89

There is nothing to suggest that he would have had any great inclination for such a project, even if the circumstances had been favorable. Instead, he selected twelve adults, mature men, some of them probably some years his senior. These were to form his inner circle, to receive intensive training to enable them to carry on his cause. Then as he went preaching and teaching, primarily to adults, others were added to his band of workers until mention is made of an additional seventy who were sent out "two by two before his face into every city and place, whither he himself would come."⁶⁸

Evidently these adults were undergoing religious transformation. The case of Simon Peter is often referred to. In an early meeting, he "fell down at Jesus' knees, saying, Depart from me, for I am a sinful man O Lord."⁶⁹ But after a three year period of transformation, he is found as the leader of a little band of some one-hundred and twenty, doubtlessly most if not all adults, who on the day of Pentecost brought three thousand souls into the fellowship of the transformed, ~~xxxx~~ to be added to the Church. It is reasonable to suppose that most of these converts continued in the Christian faith, and were new creatures in Christ Jesus.

Nicodemus asked the question, "How can a man be born again when he is old?"⁷⁰ In time, under the inspiration of Jesus, he answered

⁶⁸ Luke 10:1

⁶⁹ Luke 5:8

⁷⁰ John 3

his own question in the re-creation of his own life. In discussing this case, Stolz says; "In the first recorded interview with Nicodemus, Jesus gave his case the heroic treatment which it required, but he did not urge the doubting man to an immediate decision to break with the past."⁷¹ Two years later, the Pharisees resolved to have Jesus arrested and haled before them for summary disposition. The high-handed proceedings outraged Nicodemus' sense of justice. He was bold enough to make a plea for simple justice for Jesus before the court, and for the elemental right of self-defense. Nicodemus had not yet accepted his leadership in religion and morals, he had not yet forsaken his old beliefs, but he had arrived at a promising stage of open-mindedness. A few months later Jesus was crucified, and at the foot of the cross was Nicodemus, who had come with spices with which to anoint the body.⁷² The presence of Nicodemus represented his definite break with the leadership that was responsible. More than that, "it was his public declaration of his adoption of the program of Jesus, his open confession of faith in the redemptive work of Christ. A subtle and elusive but clarifying and creative work of grace had prospered in Nicodemus."⁷³

The entire Book of Acts, giving the acts of the Apostles and the history of the early Church, is a great collection of cases of

⁷¹ Stolz; Pastoral Psychology. p89

⁷² John 19:39,40

⁷³ Stolz; op. cit. p89

adult reconstruction. There is no intimation of any conversion of children apart from the baptism of entire families, after the adult members were reached first. Thus the Christian Church was launched on the principle of adult reconstruction. Such characters as Stephen, Philip, Barnabas, Cornelius, the Philippian Jailer, the Ethiopian Eunuch, and their Christian contemporaries certainly afford evidence of the possibility of adult reconstruction. Paul himself, instructed in Christian principles and remade by the power of Christianity as a grown man, pressed the re-creating claims of Christ upon adults with such power that churches were established almost immediately from Jerusalem to Rome or beyond. As a matter of fact, one cannot see how the Christian religion could have been established and disseminated apart from its adoption by adults.

Many of the great leaders of the subsequent periods of the Christian Church, devoted themselves to the reclamation of undone, defeated, and despairing adults, with a sublime audacity which abundantly vindicated and justified itself. Such men as Saint Augustine and Saint Francis of Assisi, with very discouraging conditions of life and background after reaching adulthood, were completely reconstructed, and became great messengers of hope.

Such contrasting personalities as Luther and Zwingli, Wesley and Whitefield, Edwards and Bushnell, Beecher and Moody, and others of

like temperament and technique, have demonstrated not only the validity but the practicability of the gospel of Christ to rehabilitate maladjusted, depraved, discouraged, or broken adults, and to create in them a new personality.

Stolz gives a timely caution when he says; "The experienced pastor will not despair if the ravages of long standing and of grim circumstance refuse to yield instantly to his treatment. He will not expect immediate transformation in the lives of those persons whose environmental circumstances are debasing and whose native endowments are meager. Sustained by the assurance that human nature, so far from being inflexible, is actually modifiable and adaptable, he will approach the individual to whom he ministers in the mood of patient expectation."⁷⁴

It is true and should continue to be true under normal conditions, that the vast majority of those who undergo the religious awakening do so before becoming adults. And when this takes place during the more tender years, when undesirable habits have not become deeply implanted, this should be accomplished as a rather natural transition. But the fact that this is so should not be a discouragement to the adult who is dissatisfied with his life condition, nor should it cause the religious worker to despair of helping such an one to mental, moral, and spiritual reconstruction. Whether the repentance

experience be mild or violent, the factors that go into that experience will be very much the same in quality. The variation will be largely one of intensity, as the need demands. In a later chapter, a further discussion will be given to varieties of religious experience and motives in personality change.

Now for some conclusions. That Christian repentance in the time of Jesus was an experienced and observable reality is an accepted fact. That the repentance process of Paul, Augustine, Bunyan, and Wesley, though varying in type, were real, is not questioned. Human nature has not materially changed. Evil has not been abolished. There are still lives in need of reformation and transformation, and there are few who seriously feel that the ideal of Jesus can be improved upon as an ideal. To the most skeptical, it stands to reason that Christian repentance is not only still possible under favorable conditions, but much to be desired; and to the Christian, it is the one way to abundant life. If it is possible and desirable, then it is needful that all available light be thrown on the subject. Thus it is that we bring the light of psychology to the further study of Christian repentance, for what it may reveal, particularly of the moral and psychological factors involved.

Chapter Three

THE NEED FOR REPENTANCE

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1. THE UNDESIRABLE

From our discussion in the preceding chapter, it is seen that there are various states of being in the life of an individual, and from the psychological viewpoint, one does have some voice in the matter of what his particular mental, moral, and spiritual condition shall be. While there are a great many factors outside of his life that bear upon the shaping of his destiny, it is also true that the matter of his own choice enters into the determination of which of these factors will be given the preference.

In dealing with the need for repentance, it is naturally assumed that there are some qualities of life which are regarded as undesirable, and others that are considered as desirable. The act of repentance, then, would include the recognition of, and turning from, the undesirable, and the recognition of, and turning to, the desirable. So we begin with an examination of those qualities of life which are generally considered as undesirable, and must be so considered by the individual, if he is to undergo the transformation of Christian repentance. This will include a discussion of evil, sin, and temptation.

(a) Evil

In chapter one, we saw that morality and religion are not one and the same; that there is a morality quite apart from religion, but that

there is no such thing as a Christian religion, apart from morality. Something of the same relationship exists between evil and sin. Ethical morality is concerned with evil, while sin is a religious concept. In the words of Bruce; "Sin is unknown to non-religious ethics, which can borrow the word only from Christian morality."⁷⁵

In considering this phase, we will mention three types of evil which are quite apart from that evil which is known by the name of sin.

When man first began to examine his surroundings, he found a great many forces and factors which contributed to his uneasiness, his danger, or his discomfort. The thorns that pricked his bare skin, the beasts that threatened his safety, the food that made him sick; these were all material evils.

Then, as social contacts developed and tribal life grew up, there was developed, as we pointed out in chapter one, a generally recognized code of ethics. Not only was this to lessen the social conflicts, but it was to contribute to the broader satisfactions of communal life. Any breach of this moral code, was of course considered as moral evil, in that it contributed to the unhappiness of individuals and the group. If there is an ethical morality apart from religion, as we have seen, then it naturally follows that there is moral evil apart from sin.

⁷⁵ Bruce: The formation of Christian Character. p71

The third type of evil which we wish to mention here, is that which is within the individual himself, even though its results may have far reaching implications. This is known as psychic-evil, or evil within the self. Of the three, this is the last to be recognized and dealt with, and it is only in comparatively recent years that it has come in for serious analytical study. At the present time some very notable contributions are being made in this field by such men as Hadfield, Weatherhead, Jung, Freud, and many others of like endeavor. It is also a research that has contributed much to the understanding of that other evil, known as sin, which will come in for later treatment.

The matter of good and evil, is as old as the experience of man. Always they are relative terms, and are to denote satisfaction and lack of satisfaction. In the primary state it is satisfaction in the matter of the immediate; while in the advanced or reflective state, the matter of satisfaction or lack of satisfaction is considered in the broader, or ultimate relationship. To steal a man's dinner and eat it is evil, not because it fails to satisfy the appetite and hunger of the individual, but because it lessens his self-respect; because it causes the other man to go hungry; because it contributes to a state of lawlessness in which an individual cannot find his greatest satisfaction; because of the fact that if overtaken,

the culprit may be subjected to social ostracism and perhaps other punishment. These things combined may develop a troubled conscience, and if he is at all religious, he may sense the displeasure of the divine being because of the fact that he has wronged his fellow man. Therefore, the theft, while meeting the urge of the moment, did not bring ultimate satisfaction even to the thief. It likewise met with the disapproval of the loser and the neutral observer. It therefore was not a good but an evil.

Galloway points out that in the lower levels of culture, man accepts the evil in his environment without asking whether such a condition of things could have been avoided. "His main and pressing concern is to evade or overcome the evils which threaten him in his struggle for existence." It was the growth of reflection, the formation of the idea of a world-system and a social order, which provoked inquiry into the origin and meaning of evil within this order. "Why did a fact so disconcerting intrude into the world, bringing misery in its train and thwarting human endeavor?"⁷⁶

To many, the presence of evil in the world has presented a serious philosophical and religious problem. The Dualist attempted to answer this with the doctrine that there are two opposing forces striving for the mastery of the world, in the nature of God and

⁷⁶ Galloway: The Philosophy of Religion. p512

Satan. This explanation is not acceptable to the Theist, and yet he has the problem of the world, created and controlled by a good God, which contains evil, and in which there appears the constant conflict between good and evil. It is at this point that psychology has made a notable contribution in its efforts, not only to discover the operation and results of evil, but to discover its sources.

Psychologically, potential evil as well as potential good is inherent in every individual. Psychology has given various names to the component parts that make up a life, including instincts, tendencies, impulses, drives, interests, sentiments; some biological, some psychological, and all combining to make the complete personality. The total result may either be one of harmony, or one of discord; one of conformity to accepted standards, or one of rebellion against them.

Internal harmony comes from centering all the life forces around one central ideal, making it supreme, and all else subordinate to it. If this ideal is in keeping with the accepted standard of the time, the life is regarded as socially moral. Thus, evil arises from one of two sources; either because the life has not accepted a worthy central ideal, or because some of the life forces have not been brought into harmony with the ideal accepted. Most of the common evils may be traced to the excesses or the mis-direction of some of these life forces. Therefore, it may well be held that the life forces themselves

are not evil, but that their misapplication may result in evil. But, as stated by Stolz, "the wilful exercise of urges which are at variance with the cravings of the self for integration in terms of standards admittedly proper or right, is altogether too common to be ignored."⁷⁷ It is a matter that calls for careful analysis, and heroic treatment. This treatment should consist, not so much in combatting evil, as in the attainment of the good. Psychic evil is the result of a wrong function or misdirected impulse. It is the use of a potentially good impulse at the wrong time, in the wrong place, toward a wrong end, that constitutes an evil function.

Hadfield maintains that "to the psycho-physician, there are no vices in their own right, there are only perverted virtues." He follows this statement with a brief discussion of three types of perversion. He says that "evil, like dirt, is simply misplaced matter, or rather, misplaced function, valuable in itself, noxious if out of place. The instinctive impulse is misplaced if it persists beyond its phase; it is misplaced if it is directed to wrong ends; it is misplaced if attached to wrong objects."⁷⁸ This theory will be further discussed in a later chapter.

It is sometimes said that evil is the absence of good, but as a matter of fact, it is no more a negative force than is good. As

⁷⁷ Stolz; Pastoral psychology. pl19

⁷⁸ Hadfield; Psychology and Morals. pl27

pointed out by Hadfield, "every complex is the center of emotional activities whose morbid effects we have observed in neuroses and moral diseases; it is an active danger to the self, for any moment it may spring into activity."⁷⁹

"The principle that all the primary impulses must be considered as good is not inconsistent with the idea of evil as a positive power. It is, however, inconsistent with the view that there are vices or perversions that are inherited. We are none of us born with vicious tendencies; instinctive tendencies become perversions only by their wrong use."⁸⁰ Thus, he would hold that every potential sinner, is also a potential saint. And even perverted impulses, when released from their morbid attachments may be turned into positive virtues. This, of course, is in keeping with the doctrine of Christian repentance; "Being then made free from sin, ye become servants of righteousness."⁸¹

Strictly speaking, the problem of psychic evil apart from sin, does not enter into the question of Christian repentance. However, the close relationship between the two cannot be avoided. Much psychic evil comes as a result of sinful practices. And on the other hand, psychic evil which manifests itself in morbid complexes or neuroses, is often relieved as the result of the recentering and realignment of the life forces, through Christian repentance.

⁷⁹ Hadfield; op. cit. pl29

⁸⁰ Loc. cit.

⁸¹ Romans 6:18

It has been well said, that "psychic evil results from the failure of the human personality to relate itself adequately to its human environment. Sin results from the failure of the human personality to relate itself perfectly to God. One reality is present and passing. The other is ultimate and eternal."⁸² It must, of course, be recognized that in the Christian sense, a right relation to God includes a right relation to our fellow man.

So let us turn now to a consideration of that evil known as sin, for to understand and overcome sin, is a matter of supreme importance in Christian repentance.

(b) Sin

While sin is primarily a religious concept, it is of fundamental importance in the problems of everyday life, even to the non-Christian. The one who openly sins against God, is also likely to be a source of trouble to his fellow man. Such a one is often of great expense to society in protective, preventative, and punitive measures. Even non-Christian society cannot be totally blinded to the evils of sin.

"In ordinary Christian teaching", says Hodgson, "sin is defined as conscious disobedience to God's will; a definition which implies belief in a God whose will is discoverable, and in the possession by man of freedom to obey or disobey it."⁸³

⁸² Barbour: Sin and the New Psychology. p76

⁸³ Hodgson: op. cit. p526

Tennant's definition, though brief, is comprehensive. He says;
 "Sin may be defined as moral imperfection for which an agent is, in
 God's sight, accountable."⁸⁴ This is in keeping with the more generally
 accepted idea that all moral imperfection is not sin, since human
 nature seems so to abound in imperfection, but rather only that
 which is reprehensible and worthy of punishment, that for which a
 person is actually blameworthy. This might include the choice of a
 lesser ideal to guide his life in the presence of a possible higher
 choice, or to harbor attitudes, and to act in a manner contrary to
 one's highest sense of what is right and wrong. This first thought is
 embodied in the Christian assertion that the great sin is to "reject
 Christ." For in rejecting Christ, and the Christ ideal, one is
 accepting a lower standard for life.

In dealing with the question of sin, we are not dealing with an
 act only, but with an attitude. It is true, as Stevens says, that
 "a sinful personality is built up through the constant repetition
 of sinful acts and the direction of the attention to sinful ends."⁸⁵
 But on the other hand, those sinful acts were in consequence of the
 free choice of the individual, and therefore were the acts of a
 sinner.

Bruce calls attention to the fact that "Jesus, in the parable of

⁸⁴ Tennant; The Concept of Sin. p245

⁸⁵ Stevens; The Psychology of the Christian Soul. p112

the prodigal Son, gives us the true analysis of sin. He shows us there, that the young man was the possessor of a will-power of his own, and was master of his destiny. He teaches that sin, so far from being the victory of freedom, was really its abuse, and that this abuse of liberty brought not liberty but slavery."⁸⁶

This thought is summed up by Stevens when he says that "sin is not a fact that comes to us from without; it is not experience that accidentally befalls some men; it is their own act, their own choice in the face of an alternative choice which they know they might have made."⁸⁷ As stated by Maldwyn Hughes, "we must recognize that sin can only be attributed to an agent who is free. Sin is the outcome of the free choice of evil in preference to good."⁸⁸

There is a clear distinction between sin, and what may be called, the primary material of sin. The two have too often been confused in theological concepts and literature, and this confusion has often resulted in sad consequences. The doctrine that man is by nature evil, may lead to an undue sense of guilt, and worse still, it may lead to repressions which ementuate in morbid complexes.

It is of vital importance to recognize that the primary impulses, which arise from the appetites, feelings and emotions, are not only natural, they are in general, necessary and wholesome. They are

⁸⁶ Bruce: op. cit. p73

⁸⁷ Stevens: op. cit. p105

⁸⁸ Hughes: Basic Beliefs. p84

neither sinful nor ethical, in their primary state. It is only when they are transformed by the will from primary into secondary, or derived, springs of action, that they acquire moral qualities. But though they are neither moral nor sinful in themselves, they are the primary material of which the will constructs both moral and sinful responses. Sin has to do with the relationship between man and God, and therefore must come from the realm of consciousness, in the form of an attitude, as it relates to God and things godly.

It is true, however, that in man, the unrational impulse, and the conscious springs of conduct, are often at variance, so that there ensues a conflict within the personality. If in this conflict, the promptings to ends that are not in harmony with that which is recognized as God's will, are victorious, then, and only then, does it become sin. From the viewpoint of Christian psychology, the object should not be to crush the primary impulses, but to direct them into worthy channels.

Someone has characterized sin as that which is less than the best of which one is capable. Perhaps it would be better to say that it is that which prevents one from achieving his best.

Mackintosh would maintain that to the Christian, the fact that sin is rebellion against God, is primary, and the fact that it is
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against his other best interests, is secondary." This, certainly,

is the historic viewpoint, though less stressed now in some quarters than in others. Once, the declaration that "It is God's will", seemed to suffice. Now, however, many teachers and ministers would strive to show the reasonableness of God's will, and would plead for obedience through reason, rather than obedience through faith. Doubtless there is value in both.

The Christian would also maintain that the will of God is disclosed through the life and teachings of Jesus. Thus, sin is measured by its unlikeness to what is conceived to be the attitude and spirit of Jesus Christ. Thus, basically, the idea of sin is largely dependent upon the particular concept that may be held of God, and His attitudes. It must also be borne in mind, however, that opinion is often, if not always, influenced by desire. This admits of quite varied interpretations of what is conceived to be God's attitude toward specific problems, and that which is, or is not, to be classed as sinful.

It has been held by some, that sin is merely the result of ignorance, that if all the facts were known, no man would sin. But as pointed out by Mackintosh, "had sin been mere ignorance, enlightenment would have sufficed; yet it is simple psychological fact that the clearest knowledge is often unable to break the fetters of evil habits."⁹⁰

And he might have added that a knowledge of the ultimate will not always outweigh the desire of the moment. The present is so much more

⁹⁰ Mackintosh; op. cit. p59

real than the ultimate, that the sinner is often willing to accept the former and risk the latter. And though he may realize that pay day is coming, soon or late, he continues to buy on credit, for the gratification of present desires.

Recognizing sin and temptation as prominent elements in a religion of ethical redemption, psychology has been able to describe various mental exhibitions of temptation, and to indicate how sin affects personality. And in so doing, it has rendered valuable assistance to the forces seeking for morality and religion.

(c) Temptation

Sin and temptation, are companion terms that have become closely linked both in the thinking and in the experience of mankind. "Theologically speaking, temptation may be defined as an incitement to sin by the presentation of motives which are alluring or plausible. Sin is not a necessary outcome of temptation. It is no sin to be tempted." ⁹¹
The sin comes as a result of yielding.

Man's first faint concepts of right and wrong must have been closely followed by temptations to violate that concept of right. In point of time, it precedes either moral evil or sin. Moral evil is the yielding to the temptation to violate a recognized moral law. Sin is yielding to the temptation to violate the conceived will of the divine power or powers. Thus, without temptation, there would be neither

91 Stolz: The Psychology of Religious Living. p194

moral evil or sin.

It is not surprising that the question of temptation found a place in the early portion of the Biblical account of man's development. Stolz, in his chapter on Sin and Temptation, has made a very interesting study of the Genesis account. He points out that its psychological principles are true to the probable experience of the human race, and to the actual experience of the individual sinner. "The tragedy of Eden is repeated in the moral defeat of the modern man who obeys an impulse condemned by a religiously enlightened conscience. . . It introduces a series of occurrences in which one recognizes the presence of impulses or drives, enticements, conflict, rationalization, overt response, inferiority, and attempted transference of responsibility. Most, if not all, of these events occur whenever an individual surrenders to the temptation to deviate from the set pattern of conduct."⁹²

He further points out that "Eve yielded to a complication of impulses. The major temptations today, as in the Genesis account, are appeals to self-gratification at the cost of moral stamina, to the desire for knowledge, pleasure, status, fame, and wealth. pride and false ambition, malice and envy, and scorn of the object of religious worship are deplorable concomitants of the surrender to the incitement to selfishness. A conflict arose between Eve's desire for self-indulgence and the known obligation to obey God, between powerful impulses, and

⁹² Stolz; op.cit. p194

the approved religious ideal."⁹³

Very often, too, as in the case of Eve, there is not only a temptation, but there is a tempter. In the Genesis story, this part is given to the serpent, which fits nicely into the religious concept of the tempter to evil as being a subtle, vile, treacherous creature. It might be well to look at the psychological steps in the process. First of all, Eve is interested in the "forbidden fruit." It has a definite appeal as being attractive. It appeals to the physical appetite. Her curiosity is aroused; she wonders why it is forbidden. Perhaps it is here that the tempter enters with a question intended to confuse the issue; "Yea, hath God said, Ye shall not eat of every tree of the garden?"⁹⁴ In a subtle way, he is holding the temptation before her, whetting her interest. She replied, "We may eat of the fruit of the trees of the garden. But the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die."⁹⁵ Then came the fresh approach as the tempter flatly denied that death would be the result of disobedience, and insinuated that God's motive in threatening them was to keep them from becoming wise. "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."⁹⁶

⁹³ Stolz; op. cit. pl95

⁹⁴ Genesis 3:1

⁹⁵ Genesis 3:3-4

⁹⁶ Genesis 3:5

The suggestion that God was chargeable with selfish intent captured her imagination and lowered her resistance to the temptation. Having her own desire sanctioned by another, the deluded woman gave her undivided attention to this appeal, and excluding all contrary ideas and principles from her mind, gave way to the pressure of the temptation.

Not always is the tempter purposely vile and vicious. Very often he is merely shortsighted and is himself persuaded that the course of action he is advocating is commendable. Thus it was with Eve, when she became Adam's temptress.

It is indeed true that temptation to evil has been the experience of all mankind, and there are those who have testified that they seem always to be in the presence of it. The whole question comes in for extended treatment in the New Testament, as well as the Old. Man is cautioned against yielding to temptation, and warned to "abstain from all appearance of evil."⁹⁷ The saintly Apostle Paul bemoans his temptations, and warns others against them. Even Jesus was not free from its power. In the beginning of his ministry he went into the desert for fasting and prayer, and there he was "tempted of the devil".⁹⁸ Again, in the Garden of Gethsemane, he seems to have undergone intense temptation to save himself the agony of "the cup", which doubtless included the cross with all its implications.⁹⁹

97 1 Thessalonians 5:22

98 Matthew 4:1-11, Mark 1:13, Luke 4:1-13

99 Matthew 26:36-46, Mark 14:32-42, Luke 22:39-46

The Christian is loud in declaring the sinlessness of Christ, but he finds great joy and comfort in saying, "He was in all points¹⁰⁰ tempted like as we are". At least he has this in common with his Christ, and he is made to feel that if Christ were able to gain a complete victory, he might at least hope for a partial victory.

The question now arises; What light can psychology throw upon this problem, this urge that so often causes men to go against their better judgment, and which greatly influences the judgment of others?

Psychology in general would hold that much of our temptation arises out of the unconscious, and is therefore known as a type of unconscious impulse, but an impulse that is not in keeping with the ego ideal. Arising as it does out of the unconscious, it seeks active expression in the conscious life. It is an inner urge, or desire, to act in a certain way. Baudouin says: "An unconscious impulse is a spontaneous suggestion made by the unconscious to the consciousness, proposing that the ego act in a particular manner. It brings the weight of the emotions to its aid in seeking to influence the ego to the form of action desired. But it is only a suggestion. Even with the added power of urge brought by the force of emotional excitation, it is still just a suggestion, to be examined by the consciousness,¹⁰¹ and accepted, rejected, or transformed in its expression."

100 Hebrews 5:15

101 Baudouin: The Inner Discipline. p120

However, psychology, and especially abnormal psychology, does recognize that there is such a thing as an irresistible urge, to which is given the name, obsession, or as Freud calls it, the obsessional impulse; which simply means that one's will is overthrown, and his actions are no longer controlled by conscious reason. If this obsession is not too violently antagonistic to the beliefs and ideals of the conscious mind, or if the individual can rationalize his conduct, it may pass as mannerism, or as evidences of a peculiar temperament. However, if there is a violent conflict, reason may be overthrown. But whether violent or mild in its consequences, the obsession is an evidence of some lack of integration. It is an impulse that is not subject either to the reason or the will. It is the libido of some repressed desire finding an outlet in a disguised form.

On the other hand, the unconscious impulse is quite normal, and in general lends greatly to the enrichment of life. It is only when it makes suggestions that conflict with one's best interests, or suggestions that are at variance with the desire of the organized self, that its function is undesirable. Even then, it should be recognized as a natural desire seeking expression, and is indicative of the fact that there are forces in need of a directed outlet, such as in sublimation, which will be discussed later.

The term, temptation, is applied only to those desires which are unacceptable to the conscious moral will. However, psychology would hold

that if the desire is recognized, faced squarely as a natural urge, even though a misdirected urge, it need not lead to evil consequences, and certainly should not become an obsession. What is needed is an intelligent control, and wise direction of the life forces in conformity with the ego ideal. Christ was tempted, yet he was without sin, because through his perfectly integrated personality he gave proper control and direction to the impulses. In other words, through complete integration, in conformity with his dominant ideal, he remained master of all of his life forces. Although he was tempted in "like manner" as other men, he was probably not tempted to do all the things that other men are tempted to do. As pointed out by Barbour, "a man of noble character and cultural refinement is not tempted by base passions and mean motives which daily present themselves to many a soul who, because of the fate of circumstances, has known only the seamy side of life."¹⁰²

This, of course is true, and its truth is doubtless a source of great comfort to those who have successfully met their life problems, and have shown wise discrimination in dealing with their instinctive and emotional urges. But what of the man who has not been so discriminating, so wise, or so successful? What of the man who has yielded to temptation, perhaps against his better judgment, and who is painfully aware of the fact that his life has become marred by sin, and who has

¹⁰² Barbour; op. cit. 130

the uncomfortable feeling of estrangement from God? With him, his temptation has led to sin, and the consciousness of sin has brought him a sense of guilt. This is the man who is on the minister's prospect list. He is also the subject of this particular study. He is in need of Christian repentance. We have seen that among the moral and psychological factors in his life are evil, sin, and temptation. Now let us look at some of the opposing factors that are also to be a part of his repentance experience.

2. THE GOOD LIFE

Human nature is not purely and exclusively sinful. As there are impulses for rebellion, so there are impulses of obedience. And as there is a disregard for the true facts of life, so there is also a regard for the same facts of life. Not only does there appear to be a pre-disposition to evil, but there also appears to be a pre-disposition to good. It is from this moral, psychological, and religious conflict that repentance comes.

Thus, having considered the meaning and nature of evil, sin, and temptation, it is only proper that there should be a consideration of the good life, from the moral, psychological, and religious viewpoint.

(a) Morally

Whitney maintains that "what we approve as a means to our satisfactions we call good, and what we disapprove is, for us, bad."¹⁰³

103 Whitney: Morality In The Making. p21

Fundamentally, this of course is true even in its ultimate relationship, when we intelligently consider all our satisfactions, including the ultimate as well as the immediate. However, in most of our conduct, it is much more of an automatic process than one of reasoning. It is a matter of abiding by a more or less generally accepted set of rules which have grown up through the experience of man. As pointed out by Hadfield; "In thousands of years of experience, mankind has determined that there are some ideals which do, in fact, lead to greater happiness than others. Racial experience thus supplies us in a rough way with an objective ideal. It is this experience handed down from one generation to another that has given rise to what we call the moral code, and is embodied in such conceptions as honor, justice, altruism, generosity, liberty." 104

Thus the accumulated experience of the race is made available to the inexperienced individual. From his early childhood its standards are inculcated into his thinking and become a very part of his life. It is true that these moral precepts vary from place to place and time to time. And yet, the individual seeking the most satisfying way of life will find that he best secures it by making use of the experience of the race.

If he should disregard this moral code, "society claims the right, within wide limits, to press upon the individual the choice of the

kind of ideal which experience has proved to be the most adequate; for if he chooses wrongly, he may bring upon himself and others unhappiness. The criminal is a social danger, the bore is a social nuisance, and society gives him a hint of its disapproval, and emphasizes the undesirability of his ideals, by punishing or ostracizing him, and so encourages him to seek another and better ideal." ¹⁰⁵

After all, a person's conduct is not entirely a personal matter, for no man in this modern day can live unto himself. Each desire is conditioned by the desires of others. As stated by Mercier; "That conduct is approved and called right, that is beneficial to the community or the stirp; and that which is detrimental to the community or the stirp, is disapproved, reprobated, and called wrong." ¹⁰⁶

From the viewpoint of morality, the good life is not simply a personal, but a social concept. The approach is from the social viewpoint, and the life is approved or condemned as it relates itself to the social group. To meet the requirements for a good life does indeed mean to submerge the individual desires which are not in conformity with that of the group interest.

Again we quote from Mercier: "To share the advantages of common life in any degree; to taste the sweets of companionship; to gain the advantages of common action against enemies; of protection in helplessness; of nurture in sickness; of nourishing in poverty and

105 Hadfield; op. cit. p96

106 Mercier: Conduct and Its Disorders. pl55

starvation; to enjoy the delights of being approved, admired, applauded, loved; to attain the rarer and more refined satisfaction of rendering services to others; to participate in the luxuries and glories of an advanced civilization; for all these advantages a price must be paid, and, the price is renunciation." ¹⁰⁷ By this he means that one may no longer comport himself with the freedom and abandon that would be allowed to a solitary man. He must renounce those personal privileges which would be at variance with the best interest of the whole group. In so far as he fails to do this, there is a discordant note, and where there are too many discordant notes, there is chaos.

And yet, the moral concept is not simply one of conformity to rules of conduct. It is at bottom an ideal of character, and to attain this ideal, is approved as the chief end of life. It was Bruce who said; "The grand purpose of life is neither self-sacrifice nor self-pleasure, but self-realization. It is neither to win pleasure nor gain knowledge nor do good, but to be good. The 'being' will enrich the 'doing', and the character will give worth to the conduct." ¹⁰⁸

Ross has also said; "It seems clear that a man is morally good by virtue of having a character of a certain kind, and that an action or a feeling is morally good by virtue of proceeding from a character

¹⁰⁷ Mercier; op. cit. p267

¹⁰⁸ Bruce; op. cit. p47

of a certain kind."¹⁰⁹

As a matter of fact, the man of moral character will more intensely feel himself bound to act in moral ways and not in others, and will have less desire to act in these other ways. The moral ideal is that the good shall be so a part of the nature of the individual, that good conduct will become habitual. A man should act honestly, speak truthfully, deal justly, and be kindly, without having to stop and weigh each particular problem with which he is confronted. Thus, in the real sense, the number of problems will be greatly reduced.

Space will not permit a discussion of specific goods from the moral viewpoint, but the moral concept of the good life is will summed up by Ross, when he says: "If a state of affairs is better than its alternatives, there is a 'prima facie' duty to produce it if we can."¹¹⁰ Morally right actions are productive of more good than could be produced by any other action open at the time.

People in general have more impulses to goodness, than they have to evil. If all the thoughts, and all the acts of a day were counted and measured, the good would undoubtedly far outweigh the evil. But one evil act or attitude may offset all the good. And yet, the good impulses are there, and will continue to cry for satisfying expression. Thus, in the life where there is evil, there is a

¹⁰⁹ Ross: The Right and the Good. p155

¹¹⁰ Ibid. p58

two-fold need for repentance from the viewpoint of morality. There is first of all the need to be rid of the evil, which is a disharmonizing element, both within the individual and within society. The second need is for the satisfaction of the impulses to good, and they cannot receive their full satisfaction, so long as the evil remains.

(b) Psychologically

Let us turn now from the moral view of the good life, to the psychological. As we have seen, the moral view is the social view, based upon social concepts, taboos, and traditions, which have gone into the making of the moral code. Not that the code is either static or universally accepted, yet it is sufficiently definite to have a large bearing upon conduct.

In speaking of the good life from the psychological viewpoint, we are dealing with an entirely different matter, which is only indirectly related to the foregoing. Instead of beginning with social tradition, we begin with the factors that go into the making of an integrated personality. For sanction, we look not to the approval of society, though that may come, but to the harmony and unity that is achieved in centering the life forces around a worthy ideal, and to the attainment of a psychologically satisfactory relationship with the related external forces.

Stolz has well said that "organized personality may be regarded

as the systematized and integrated whole of such driving forces as impulses, whether native or acquired, and of such processes as feeling, thinking, remembering, imagining, self-conscious reflection, and evaluating. The completely organized personality is free from disturbing internal conflicts which remain unsolved, free from increments existing and functioning apart from or contrary to the rest of the personality, and adjusts itself to novel situations bravely and effectively.¹¹¹"

The man who is fortunate enough to have this kind of a personality is indeed happy. As a matter of fact, happiness is a condition of life which naturally accompanies the harmonious expression of the unified life forces. Although there are some circumstances more conducive to happiness than others, it is to a large extent independent of outward circumstances. Its source springs are internal, rather than external.

It has previously been pointed out that pleasure arises from the free expression of a single instinct or urge, and that it may be, and often is, expressed in ways that are evil, in that it may mean the suppression of other and desirable instincts or urges. On the other hand, as pointed out by Hadfield, "happiness is the affective state which accompanies the expression of all the instincts; thus the pleasurable principle is contained in happiness. But it is more than pleasure, for it gives rise to no conflict. In a state of pleasure,

¹¹¹ Stolz; Pastoral psychology. p26

every instinct is fighting for its own expression, and there is discord. In happiness there is a harmony of all the instincts, this harmony being attained by the re-direction of all the instincts to an end or ideal." ¹¹²

It does not follow that all people are striving for this advance, even though they wish for it, for advance requires effort. Then too, there are the unorganized or disorganized forces within the life, the rebellious impulses, which may cause one to follow what appears at the moment the path of least resistance. Such a course tends to the further disorganization of the life, with the resultant weakening of the will. Thus, instead of advance, there may be retreat.

Psychologically, the good life has the usual two phases. First of all, creation; and then development. The creation of the good life, as we have suggested, comes about through the organization of the dominant life forces around a desirable life ideal. A good life is not merely a life with good elements in it. It must be a life whose dominant motive is good, and in which the life forces are sufficiently organized and regulated ~~to~~ to give expression to that life motive through thought and conduct.

The development of the good life is simply a continuation of its creation. It is a process of enlargement of concept, leading to a greater appreciation of the ultimate ideal, with a better understanding

of its subordinate phases, and then the progressive alignment of all the life forces around that ideal. It has ever been the testimony of good men that the alignment of their impulses and emotions in conformity with their highest ideal, is never complete. The task of liberating them from unworthy or inferior motives and realigning them with the highest concepts of the organized self, is a life-long.

This process of realignment brings two desirable results. First of all, it eliminates the source of much moral and nervous disorder. It eliminates unwholesome complexes, removes repression, and gives wholesome expression to the impulses and emotions. In the second place, it liberates powerful emotions to add their strength to the organized self, for the building up of a full, strong, character.

Stolz roughly divides humanity into four classifications. Reversing his order, they are: First, those who are so mentally arrested or deranged that they cannot provide for their own temporal support. Second, those who are so submerged by privation or incapacitation that they are undone or defeated. Third, those who are somewhat personally dislocated or socially maladjusted, or both, but who somehow contrive to accept life's second-bests and its compensations for deprivations, with more or less grace. And the fourth, which he places first, "consists of those who are normal, of those who are able to live in our complex social order without debilitating personality

defects or irritating unsolved adjustment problems." ¹¹³ Psychologically, these latter have attained to the good life, not that they have reached absolute perfection, but life to them is good, and in the eyes of their acquaintances, they do live a good life.

These are the psychologically unified and socially adjusted, and psychology has done much to point the way to this type of life. But it still remains that there are many who have not attained to this condition. It is not these, then, but groups one, two, and three, and particularly the latter two, that are the subjects of our special study. It is these submerged, undone, defeated, personally dislocated and socially maladjusted personalities that stand in need of redemption. They need more than a moral code to follow. They need a new personality, and the following chapters will try to trace some of the moral and psychological factors in the creation of that new personality which may be achieved through Christian repentance.

(c) Religiously

The religious concept of the good life is a gradually developing one. Even the Christian idea is rooted in antiquity, and there are few if any today who would claim to comprehend its entirety.

Its beginning stretches away and becomes indistinct in the far distant past. But there are the recorded accounts in the Old Testament of men who rose to heights of understanding and nobleness of life

above their contemporaries. The Scriptures record how it was God's will to select men from among His people and to show in them the heights of attainment that might be reached by those who lived in touch with Him. Thus, such men as Abraham, Moses, Samuel, Elijah, Amos, and Jeremiah stand out as examples of the good life. Though far from perfect, they stood as beacons of moral and spiritual light along the highway of progress. The great virtues of justice, temperance, kindness, righteousness, and uprightness, are emphasized in the Proverbs, the Psalms, and the Prophets.

A study of history will reveal a growth in moral perception in the world at large. But it will also reveal that the great moral systems are often the products of perception out of all proportion to that of other men. Thus, for the discovery of the good life, we find ourselves turning to the great moral prophets of humanity, who, although speaking independently, have spoken with a certain approach to unanimity. As pointed out by Dr. Gore, "it is the moral prophets who have had the supreme influence in human history, not only in elevating but in fixing the standard of the good life, so that, as Aristotle said, for the settlement of disputes, we must look to 'the decision
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of the good men'."

It is chiefly upon this point that Christianity bases its claim to be the moral guide of the world, for the Christian concept of the

good life finds its real basis in the Christ of the New Testament. Here the one perfect type of manhood has passed across the page of history, and in passing has left open the door, revealing the perfect way of life. As he said, he came not to destroy the morality of the Old Testament, but to make it full and complete.¹¹⁵ Under the old law, the matter of the good life was in relation to time, circumstance, and understanding. Under the new dispensation, the moral ideal is an absolute one - "Be ye therefore perfect, even as your Father which is in heaven is perfect."¹¹⁶ And the perfect Christ has revealed the perfection of the Father. "Throughout Christendom Jesus is regarded as a personal epitome of all the ideal human values, of the way to God, and to satisfactory relations with the universe."¹¹⁷

Psychology has shown that a disorganized life can only become unified through the acceptance of a dominant life motive which is sufficiently challenging to draw the life impulses and sentiments together toward a common ideal. In other words, integration must have a center. Christ can supply that center, and through Christ, one seeks union with God.

Barbour has said that "since man first became man, it has been his desire to bring his own soul into harmony with the reality behind the universe."¹¹⁸ It is not surprising that Christ has been welcomed as

¹¹⁵ Matthew 5:17

¹¹⁶ Matthew 5:48

¹¹⁷ Josey: The Psychology of Religion. p194

¹¹⁸ Barbour: op. cit. p2

the long desired Messiah.

As Bruce has phrased it: "The perfection of the personal life in communion with God is Jesus' conception of the highest moral good. If we are to master the science of life and possess a true Christian character, we must patiently and closely study the life and teachings of Jesus Christ. And, as we shall afterwards discover, it is in his death for us and his works in us that we find the dynamic of duty and the only sufficient motive power of the Christian life."¹¹⁹

As this wording suggests, even to one who accepts the way of Christ, in so far as he can accept the way of Christ as his own, the concept of the good life is still a gradually developing one. The writer of the book of Second Peter gave the practical admonition, "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."¹²⁰ After spiritual birth comes spiritual growth and understanding.

Hadfield calls our attention to the fact that "every organism is impelled to move toward its own completeness.... There is no motive in life so persistent as this hunger for fulfilment, whether for the needs of the body, or for the deeper spiritual satisfaction of our souls, which compel us to be ever moving onward till we find it. Hunger, material or spiritual, is the feeling of incompleteness.

¹¹⁹ Bruce: op. cit. p36

¹²⁰ 2 Peter 3:18

In physiology we call this completeness, health, in morality, perfection, in religion, holiness, in psychology we shall call it, self-realization."¹²¹

Thus, the good life, is the complete life; completely filled with completely good things, and things that will remain good so long as there is any need for them.

The Christian would maintain that the good life is one that is made complete by being in fellowship and in harmony with God; that God's wisdom, God's strength, and God's provision are essential to a completely satisfying life; and that as sin is rebellion against God, so the good life is cooperation and fellowship with God.

Then, says the Christian, since Jesus Christ is the embodiment of God's highest will, he is also the embodiment of the good life, and his life is set as the standard for all men to strive toward. They might hold that he is more than that, but he is certainly that. Since this study is concerned with Christian repentance, it is likewise primarily concerned with the Christian concept of the good life.

While upon earth Jesus declared; "I am come that they might have¹²² life and that they might have it more abundantly," and it is a fact of history and experience that many people through many ages have found a satisfying experience, and testified to a continuing completeness of life, through this Christian channel.

¹²¹ Hadfield: op. cit. p61

¹²² John 10:10

3. THE SENSE OF GUILT

Let us again turn to a consideration of the individual who has failed to achieve this completeness. His condition may be one of dejection and despair, it may be one of discontent, or it may be a mild subconscious state of restlessness; depending upon the condition and attitude of the individual. Regardless of the degree of discontent, it will be found that a large percentage of these individuals have one thing in common, and that is a sense of guilt. They are acquainted with evil, sin, and temptation. They are also acquainted with the concept of the good life, at least from the moral standpoint, probably from the standpoint of religion, and possibly from that of psychology. Their acquaintance with temptation is not only theoretical. They have met it face to face and perhaps many times have yielded to its suggestions which were contrary to the better judgment of the conscious self. They have accepted attitudes and engaged in conduct which they are convinced is also contrary to the Divine will. In other words, they recognize in themselves elements that fail to measure up to their moral and religious concepts. As the Christian would phrase it, they are sinners and they know that they are sinners. And they are sinners because they have given expression to impulses in ways that they recognized as sinful. "The powers of the conscious mind determine the ultimate fate of every unconscious impulse. Every unconscious impulse is a suggestion that the ego adopt a certain mode of action, but it is

in the light of consciousness that the suggestion is accepted,
¹²³
 rejected, or sublimated." Thus the individual must recognize that
 sin is not in the life by accident, but through his own conscious act.
 He is therefore personally responsible for it, regardless of extenuating
 circumstances.

The personal consciousness of the presence of sin which the self
 condemns, is known as guilt. It is the joint working of conscience
 and a sense of right and wrong. It was this consciousness in an extreme
 case that caused Judas to cry out, "I have sinned, in that I have
¹²⁴
 betrayed the innocent blood." So intense was the weight of his guilt
 that he went out and hanged himself.

"Guilt", says Northridge, "is based on a conflict arising out of
 the difference between the actual and the ideal, and to remove the
 sense of guilt, the conflict must be dealt with. Similarly, it is only
 possible to make men like Christ when the un-Christian spirit, the
 primitive tendencies, are brought into subjection to the claims of the
¹²⁵
 spiritual life."

A sense of guilt is a very uncomfortable thing to have, and yet,
 like physical pain, it often prevents a worse tragedy and is helpful
 in effecting a cure of the trouble. Without a sense of guilt, an
 individual might be perfectly content to keep on sinning, living a

¹²³ Barbour; op. cit. p132

¹²⁴ Matthew 27:4

¹²⁵ Northridge:Recent Psychology and Evangelistic Preaching. p38

life of evil consequences. But when the conscience is aroused to a sense of guilt, and there arises that state of mental and spiritual discontent, the conscious self begins to take notice. Realizing its unsatisfactory, and in fact dangerous position, since its unity and therefore its very existence is threatened, it seeks for a satisfactory solution. What is needed is not simply to relieve the pain of guilt, but to relieve the cause.

The Christian would maintain that there is but one solution. Since sin is rebellion against God, its solution is through the attainment of peace with God. He would further hold that this peace is found through a consciousness of sins forgiven, and through spiritual birth; for Jesus said, "Except a man be born again, he cannot see the kingdom of God."¹²⁶

Thus is the process of Christian repentance. Psychologically it does indeed relieve the sense of discontent by removing the cause of the internal conflict, and the achievement of unity through integration in conformity with the highest ideal known to man. There should be created a will sufficiently strengthened to give satisfactory direction to future impulses. Thus it is the sense of guilt, that starts the spiritually discontented or sin conscious person on the road of Christian repentance, which if successfully completed should lead to a life of psychic integration and spiritual harmony.

Chapter Four

VARIETIES OF EXPERIENCE

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1. THERE ARE VARIOUS TYPES OF EXPERIENCE

As pointed out by Ames, James, Starbuck, Clark, and others, there are almost as many varieties of religious experience as there are varieties of temperament, diversified teachings and situations. The type of repentance experience will vary from one locality to another, from one denomination to another, from one local church to another, and certainly from one individual to another. Hence, in dealing with the problem of repentance, it must be borne in mind that there is no one process. This is a fact that is not always clearly recognized. There are many, even among religious workers, who demand an experience of a definite kind, and are prone to discount the experience of those who testify to a different type.

This condition is, of course, psychologically understandable. "When a positive intellectual content is associated with a faith-state", says James, "it gets inevitably stamped in upon belief, and this explains the passionate loyalty of religious persons everywhere, to the minutest details of their so widely differing creeds."¹²⁷ He has also said that "no two of us have identical difficulties, nor should we be expected to work out identical solutions."¹²⁸

Several very interesting studies have been made of the varieties of religious experience, in the general field of religious awakening

¹²⁷ James; op.cit. p506

¹²⁸ Ibid. p487

and conversion. So far as we know, no such study has been made specifically in the field of Christian repentance. However, some of the general data obtained are of interest here.

Stolz holds that "there are three ways in which religion may organize or reconstruct personality - gradual growth, spiritual illumination, and conversion. We pass by the gradual growth process, as being largely incidental to our subject, though not entirely so.

Under the heading of Spiritual Illumination, Stolz points out that "the course of religious experience may be intensified emotionally, given fresh channels of motor discharge, and enlightened by the acceptance of new or reconstructed principles." ¹²⁹ Here the transformation may be characterized by a poignant sense of insufficiency and incompleteness, rather than by any conscious sense of specific wrongdoing with a corresponding sense of guilt. But in either case, "psychologically, a new synthesis of the resources of the personality is formed, a synthesis which makes the individual more confident, more victorious, more socialized, more assured of the divine favor." ¹³⁰

Thus was the case of Saul of Tarsus, who became Paul the Apostle. He was strongly religious both before and after his Damascus experience, but there came a radical change in his own concept of religion. With Paul, one religious system was discarded and another enthroned in its place. With others, it may not be a change from one set of ideals to

129 Stolz: The Psychology of Religious Living. p210

130 Loc. cit.

another, but rather a matter of illumination in which the individual comes to place a new or added emphasis on ideals already held, but which, perhaps, have not been a dominant force in his life.

Probably two of the best known cases of spiritual illumination are found in the experiences of Martin Luther and John Wesley. They were both reared in a strictly religious environment, at home, at school, and in their respective pursuits in early manhood. It seems to have been the chief purpose of both to be truly religious and to please God. Yet they both bore a deep sense of their own unworthiness, and in spite of the fact that their acts of piety and good deeds were manifold and continuous through many years. Finally, Martin Luther, on his knees, climbing the stairway in Rome on which pilate was believed to have presented Jesus to the Jewish mob; and John Wesley in a little Moravian Meeting House in Aldersgate Street, London, received their spiritual illumination. To them a new light shone upon the already familiar words that "The just shall live by faith".¹³¹ And this formed the new center of their life. Up to this time there was inner conflict. Now with all of the life forces gathered round this newly illuminated ideal, there was spiritual harmony. The broad consequences of this spiritual illumination are generally known.

Not only are there various types of religious experience, but they are of various intensity. This, again, is natural enough. "The

¹³¹ Romans 1:17; Galatians 3:11

law of individual variation operates in the domain of religious experience as well as elsewhere. The Christian religion as Jesus lived and taught it, so far from demanding uniformity of religious experience, encourages the self-realization of the individual."¹³²

The case of St. Paul, already referred to, is often taken as a classic example of Christian repentance and conversion. As a matter of fact it is an excellent example of one type of Christian experience. The features of that experience are well known, and will come in for later study. It was charged with emotional drama. Through it, Saul became Paul the Apostle, and under his ministry there were many remarkable repentance and conversion experiences, but never another just like his own. The case of his first convert in Europe is used as a contrast to his own. This was Lydia at Philippi. "On the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down and spake unto the women which resorted thither. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshiped God, heard us; whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptised, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us."¹³³

¹³² Stolz; Pastoral Psychology. p63

¹³³ Acts 16:12f

The experience of one was dramatic in the extreme, in the other there is an open heart, a receptive mind, and a responsive will, all working together harmoniously in the achievement of Christian satisfaction and unity. The faithful, devout Lydia, gladly received the news of Christ. Her transition was natural and simple. Not so with Saul the persecutor. A drastic change necessitated a drastic emotional upheaval.

There is an unfortunate tendency on the part of both the emotionalist and the unemotionalist to be critical of the other's religious experience. It is also unfortunate that many have sought a certain type of experience, foreign to their nature, which has led them to bitter discontent, rather than to life satisfaction. Certainly there is a place for more than one type of valid religious experience.

One of the earliest, and most fruitful, of the empirical studies in this field is that of Starbuck. His findings have, in fact, become the basis of much of the thinking that has followed on this line, and have had a tremendous influence upon religious education, particularly in America. A good many years later a similar study, inspired by the first, was conducted, also in America, by Elmer T. Clark. This later study is much broader, and profiting by the first, is on a much more scientific and comprehensive scale.

Dr. Clark has done an enormous amount of work in obtaining,

organizing, tabulating, and analyzing his material. To go deeply into the findings of these two men would lead us too far afield from our study of repentance, but we do want to mention some of the factors revealed in their investigations, which influence the type and intensity of the religious experience. It may also be mentioned that the works of James, Coe, and others are in large agreement with these same conclusions.

2. FACTORS INFLUENCING THE TYPE OF EXPERIENCE

From his broad study of first hand testimony, Clark has analyzed the following factors which seem to influence the type of religious awakening. He lists theology, religious training, environment, and emotional life. Some of these factors are also dealt with in the studies of Starbuck and of Coe, while Josey lists the last three.

As pointed out by Clark; "So prominent is the personal equation ^{be} that it may¹³⁴ be said that there are as many types of religious awakening as there are religious individuals."

In his study, the religious experience of 2174 individuals were finally recieved and tabulated. Of these 754 were males and 1420 females. The records came ifrom sixty institutions of learning and two Methodist summer assemblies for young people. Among the institutions were five theological seminaries, four state universities, two colleges for Negroes, one college for teachers, and eighteen colleges

¹³⁴ Clark; The Psychology of Religious Awakening. p34

for women. Of the 2174 individuals, 66 were negroes, 139 were of the non-student class, and 81 were above forty years of age.

His investigation tended to confirm the contention of Starbuck that the conversion and gradual growth cases all arrived at the same final goal. However, his drawn conclusion that the emotional disturbances could not have exerted a determining influence, would not necessarily hold, since the personal equation and environmental influences also figured in the final results. All that was proven was that they were not necessary to all people. However, his studies tended to show that the trend in America, particularly among the group studied, is definitely in the direction of eliminating the emotional cataclysms, and a general smoothing of the whole process of religious awakening.

Of the 2174 cases of religious awakening studied, he classed 147, or 6.7 per cent, as having experienced the Definite Crisis Awakening; 590, or 27.2 per cent, are in the Emotional Stimulus category; while 1437, or 66.1 per cent, testified to no definite awakening whatever, but arrived at the religious consciousness by a process of normal
135
and gradual development.

It must be borne in mind, however, that he was studying the testimony of an exceptional group, composed largely of college students; and further that a great many American college students are inclined to be sophisticated, and while in that state to depreciate the experiences

of their own earlier years. As his study points out, the percentage of Definite Crisis and Emotional Stimulus cases runs considerably higher among other groups of the same country. In his study among persons above forty years of age, the Definite Crisis cases number 35.8 per cent, as against 6.7 per cent for the whole group. There is similar disparity between the experiences of the whole group and those who were poorly trained in religion at home and in Sunday School. At the same time, many of the experiences on record tend to show that they were typed by a theology which insisted upon them.¹³⁶

(a) The Influence of Theology

Pratt has maintained that "the theologians, by their teachings, have induced a largely artificial form of experience; and the psychologists coming after, have studied the experience thus induced and formulated its laws, thus making Science verify Theology." He goes on to say; "There is little really good evidence for the assertion which James quotes approvingly from Starbuck that conversion is 'a process of struggling away from sin rather than of striving towards righteousness'. In the cases of the Bunyan-Brainerd type, to be sure, the James-Starbuck view holds: in fact it was reached exactly on the basis of the Bunyan and Brainerd cases and those influenced by them. But in cases of really significant conversion it is rare indeed that the attention of the individual is riveted on his own sinful nature

¹³⁶ Clark; op. cit. p50

or his gaze turned chiefly upon the past."¹³⁷

In this, Pratt is guilty of the same thing that he is charging James and Starbuck with; that of taking a partial view. However, there is no doubt but that theology does influence the type of experience. This is clearly evidenced by a study of the outstanding revival movements as against the religious experiences of other times and places. Repentance of the Bunyan-Brainerd type, the revival experiences of early frontier America, the Welsh revival, the Jonathan Edwards revival, were all marked by a stern theology in which the hearers were led to expect a violent emotional upheaval. And a study of the cases would indicate that the fact that they felt the need of this type of experience, that they were seeking it, and expecting it, were strong factors in bringing it about.

From the analysis of his 2174 cases under study, Clark says; "It seems obvious that the dogma of natural depravity in its unrelieved form had a direct bearing on religious experience. It precluded the gradual unfolding of religious capacities by denying that any such capacities existed; if every element of original nature is corrupt,¹³⁸ development means only an evolution of corruption."

This contention is amply substantiated by available data, if indeed anyone should question it.

¹³⁷ Pratt; The Religious Consciousness. p154

¹³⁸ Clark; op. cit. p72

Two of the best known and most referred to cases of religious awakening of this radical type are indeed those of John Bunyan and Jonathan Edwards. John Bunyan in conviction suffered for months the torments of one who felt himself under condemnation, yet he mentions only four sins of which he was guilty. They were; dancing on the green, playing tipcat, reading the history of Sir Bevis of Southampton, and ringing the church bells or looking on while others pulled the ropes.

In the case of Jonathan Edwards, no biographer has found fault in him which would involve any considerable degree of moral turpitude. He seems to have been religious from his youth, then a student of divinity at Yale, a licensed preacher, a pastor in New York, author of an exalted set of sixty-seven rules of conduct by which he governed himself, then became successor to his famous grandfather in the Northampton pulpit. Yet he became convicted of sin and felt that he should have "by far the lowest place in hell". But in spite of his self-condemnation, he mentions no specific sin of which he was guilty.

It cannot, of course, be assumed that either of these were free of the consciousness of personal sin, nor can sin be confined to acts of commission. But the evidence seems to indicate, as maintained by Clark, that "they were convicted not for definite sins but for an indefinite and general idea of sin in the abstract - not for their

own but for Adam's disobedience. It seems that this could be true only when the idea of guilt for abstract sin had been fixed in the mind."¹³⁹ This condition, of course, is largely traceable to the theology by which they were influenced.

Of 1834 persons studied by Clark, who answered the question, only 180 indicated that they had heard the sterner aspects of theology; 1177 described a moderate type, dominated by such ideas as the love of God, forgiveness, ideals of Christ, and service; while 577 were indefinite in their replies.¹⁴⁰ Among this stern theology group, the Definite Crisis type of religious awakening was experienced by 34.6 per cent, or more than five times as many as the general average.

This evidence, however, strong as it is, is not as conclusive as it at first appears. We are in complete agreement that the type of theology is a strong factor. But we would call attention to the fact that there are other elements that are conducive to the preaching and reception of the stern theology. In general people do not respond to a stern theology simply because a man wants to preach it, but its reception is in response to a deep sense of need.

The Wesleyan revival in England, received its greatest hearing and response among the underprivileged, discontented masses who had severed all their ties with home, Church, and loved ones in the early

¹³⁹ Clark; op. cit. p74

¹⁴⁰ Ibid. p84

industrialization of England. They were seeking a way out, and the theology of the evangelical revival offered that way.

A kindred situation greeted Jonathan Edwards and his contemporaries. They caught the people on the rebound. The early settlers of New England were a stern, pious people, who lived strictly by what they conceived to be the law of God. They had undergone great trials for their faith, both before and after reaching America. But many of their descendants had gone to the other extreme. The moral and spiritual condition of the land had reached such a state that there arose a general feeling of uneasiness, lest all that they cherished should be lost. There was what might be called a general sense of guilt and apprehension. It was a situation that both called for, and responded to, a stern theology, which was indeed the theology of their forefathers, and which was already lurking in the back of their thinking.

Another factor that must not be overlooked is the fact that a stern theology appeals to a certain type of mentality. As Galloway has said; "A powerful but ill-regulated affective life is characteristic of man in the lower culture, and finds notable expression in his religious acts. Fear and awe, trust and hope, are blended in early piety, and stress of feeling liberates itself in violent emotional outbursts. The progress of culture no doubt tends to suppress or modify the exuberance of the primary feelings, and gives balance to the affective life. Yet it does not do so completely, for outbreaks

of religious excitement - and that too, in some of their wilder forms - recur from time to time in the midst of settled and civilised societies." ¹⁴¹

But it must be borne in mind that even in the midst of settled and civilized societies, there are both individuals and groups who are definitely in the lower culture, educationally, socially, and economically.

In America today, and to a lesser degree in the British Isles, one may, if he looks for it, find that this stern theology is being emphasized among minority sects and groups, and in many instances does receive a hearty response. It is no reflection upon the movements or their followers, to say that to a large extent, though not exclusively, the greatest response, or at least the greatest expression, comes from those of the more needy classes. They are perhaps more conscious of their need for a great transformation, and they are ready to respond to the kind of theology that demands it.

But to say that their response is conditioned by a stern theology is only a part of the truth. It is also conditioned by the many factors that make them responsive to the preaching of that theology.

(b) The Influence of Religious Training

Closely linked with, and yet quite separate from, the question of the type of theology, is that of religious training. As a matter of

¹⁴¹ Galloway: op. cit. p153

fact, many of the greatest ingatherings under the preaching of the stern theology have been under conditions where religious training had been sadly neglected. This would be largely true in each of the evangelical revivals which we have already mentioned.

The religious services of pioneering America, particularly on the frontier, were largely confined to scattered camp meetings. Even these meetings were made up of singing, prayer, and preaching for conviction. Thus it may be said that the converts, for the most part, had very little if any definitely religious training.

On the other hand, mass evangelism with its emphasis on a stern theology has been on a steady decline in America through the generations that have followed. There are many factors that enter into this, of course, and some of them are greatly lamented by the religious leaders. But perhaps the greatest reason of them all is the fact that religious education in the churches has been so stressed, that the children of Christian parents, and a good many children who do not have Christian parents, are taught the way of Christ from infancy, and through this knowledge and training, find quite naturally that they are accepting the Christ ideal, and are building their life around it. Achieving integration in this manner, there is no occasion for the turbulent, emotional upheaval that so often accompanies the discarding of the old ideal, the adoption of the new, and the complete reorganization of the personality.

This gradual growth, however, does not preclude the matter of repentance among this group. To know is not always to do, and even knowing, there is the matter of choice, not only in the ultimate life purpose, but in response to each impulse. Then too, there is a difference between giving mental assent to the Christ ideal, and in finding in it the all absorbing desire. It simply means that those with a solid background of religious education should be in a position to pass through that process of religious awakening, which may include all the elements of the repentance process, without the turbulent experience of some who have not had the same advantages.

It is not to be suggested, of course, that all religious training is confined to that directly supplied by the Church, for in a so-called Christian land, it comes from many sources. And yet, it would probably be found that very little definitely religious training is received by the bulk of those who receive none from the Church.

In the investigation of Clark, it is found that of the 2174 persons whose experiences are tabulated, practically all were reared in a religious environment; in 1968 cases both parents were religious, in 137 the mother only, and in 3 the father only. In 31 cases neither parent was religious, and in 66, no report was made. He points out that the evidence here is strong that religious persons come almost exclusively from homes wherein the religious attitude is prevalent." ¹⁴²

¹⁴² Clark; op. cit. p96

Of the total group studied, practically all - 2025 of the 2174, or 93.1 per cent, were regular attendants at Sunday School during childhood. "A still more striking evidence of the influence of religious training on religious experience is seen when a grouping is made of those who had a poor home training and were also irregular in Sunday School attendance. There are 51 such persons who obtained little or no training anywhere, and among these the Definite Crisis cases numbered 16, or 31.4 per cent, the Emotional Stimulus 15, or 30 per cent, and the Gradual 20, or 38.6 per cent. Only the stern theology group and those above forty show so large a percentage of Definite Crisis cases as these persons without previous training in religion."¹⁴³

Just as the stern theology tends to induce the radical emotional experience and prevent the gradual development, so modern religious education tends ~~tends~~ in the opposite direction of making this experience unnecessary, by encouraging the early acceptance of the Christian ideal, and the gradual growth in conformity with that ideal.

(c) The Influence of Environment

The matter of environment has already been touched upon in connection with the influence of theological concepts, home training, church training, social conditions, and lack of cultural advantages. In fact, the term environment, may include everything that bears

¹⁴³ Clark; op. cit. p102

upon life. But let us follow the investigation a little farther.

We have seen the influence of the revivals upon the type of religious awakening. Even though on the decline, the revival has carried on in America. The evangelical churches definitely stand for a "converted" constituency, and the "altar call" is still a common channel for recruiting members. However, in 1899, Starbuck found that one-half of the females and one-third of the males included in his studies were converted in revivals, and still others immediately afterward.¹⁴⁴ But the investigation of Clark, some thirty years later, disclosed a decidedly smaller percentage, only 18.4, occurred at a revival. The environmental conditions have greatly changed during those thirty years.

Another interesting comparison is that of the city and rural sections. During the past generation or more, the trend in the United States has been strongly from the rural sections to the cities. As pointed out by Clark, "the migration of landowners to the towns and cities has, in many cases, left the country districts largely peopled with tenants, among whom prevail lower cultural standards than prevailed among the landlords who lived on the farms a generation ago. Here the stern theology, the revival of the old type, inefficient methods of religious education, and a general lack of cultural advantages, may be expected to prevail to a larger degree than is

¹⁴⁴ Starbuck; The Psychology of Religion. p25

true in the towns or among the average and better social classes
¹⁴⁵
 in the cities."

Of the 2174 individuals covered by the study, 423 were reared in the country, 220 in villages, 893 in towns, and 592 in cities. It is noticeable that in both the stern theology and irregular Sunday School groups the country residents predominate. The Definite Crisis awakenings in the country are 13.0 per cent, as against 4.2 per cent in the city, and the Emotional Stimulus 34 per cent in the country, as against 18.4 per cent in the city. In the cities, where the most modern churches and Sunday Schools are usually found, the highest percentage of Gradual Awakenings were also found.

Clark's study also discloses a variation in type of experience from one denomination to another, and from one section of the nation to another. The confirmation groups, of course, have by far the greatest number of gradual growth experiences, and the fewest definite crisis experiences.

Since environment does indeed cover all the external influences, we might say with Stolz, that "the cultural environment in which the individual is entangled, is perhaps the most influential determinant of the general variety of integration which he consciously or
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 otherwise adopts."

¹⁴⁵ Clark: op. cit. p109

¹⁴⁶ Stolz: The Psychology of Religious Living. p207

(d) The Influence of Temperament

Much of that which has been attributed to temperament is in reality brought about by other factors, such as those which have already been discussed. This is quite definitely established by the fact that certain so-called traits of temperament manifest themselves under certain conditions and not under others. In Coe's examination of 77 persons, he found that 20 had exhibited hallucinations and motor automatisms.¹⁴⁷ This has often been spoken of as a matter of temperament. Clark, in his more comprehensive study found such cases to be so rare as to be nearly non-existent.¹⁴⁸ The secret of it seems to be that they were studying people under different environments.

Both Clark and Starbuck have made exhaustive studies of the emotions, both preceding and following the crisis period, but these are so influenced by other factors that they throw little light on the influence of temperament. Clark discovered that 72 per cent of the whole number, experienced no emotions sufficiently striking to possess significance. The analysis does indicate, however, that other factors greatly influenced the emotions experienced. For instance, 93.3 per cent of the confirmation group testified to no emotion, as against 66.7 per cent of the poor home training group, 53.8 per cent of the irregular Sunday School group, 37 per cent of those above forty, and

¹⁴⁷ Coe; The Spiritual Life. pl25

¹⁴⁸ Clark; op. cit. pl30

36.4 per cent of the Negroes. This does not mean that there were not differences in temperament, either inherent or acquired, that influenced them in being in their particular groups. Doubtless there are these differences. For instance, people of a given temperament, are drawn to a church of a certain type. ^{The temperament} ~~A~~ may also be a factor in determining their social status.

Coe has made quite an interesting approach to this study. After securing written responses from 77 persons as to their experience, he questioned their friends and associates about them, and then subjected the same subjects to hypnotic experiments. He concluded that temperament definitely is a factor. He found that in persons in whom sensibility is predominant, striking transformations are frequent, but in persons of predominant will and intellect, they are rare. He also found that persons of sanguine and melancholic temperaments are much more likely to experience conversions than those of choleric or phlegmatic temperaments.

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Studies have also been made to show the relationship between the state of nervous health and certain elements of religious emotionalism, which does indeed introduce still another factor contributing to the varieties of religious experience.

In the matter of temperament, it is doubtless true, as stated by Northridge, that "there are some individuals who seem incapable of

intense feeling - or at any rate who do not feel so deeply as others." ¹⁵⁰

So it may be seen that there are many factors entering into the matter of religious experience, and it should not be expected that it should ever attain to complete uniformity. Many of the new offshoots of the established churches have come into being because the mother church neglected to meet the needs of people of a given temperament, training, environment, or social and economic status.

In this study of Christian repentance, we should certainly not expect all the people to undergo all the experiences here described, nor to follow exactly the procedure here studied. Rather, the purpose is to study the moral and psychological factors that do enter into Christian repentance, as found from the various types and degrees of individual experiences. It is from this general knowledge that individual cases may be analyzed.

Chapter Five

THE WILL AND THE MORAL FREEDOM OF MAN

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1. THE PROBLEM, NATURE, AND FUNCTION OF THE WILL

We have now progressed far enough in our psychological investigation to see that Christian repentance involves many factors. There is the whole question of morality and religion, the attitude toward repentance, the matter of evil, sin, temptation, the concept of the good life, the sense of guilt. Then there are the many factors entering into the varieties of experience. And now we come to the question of the will, and the moral freedom of man, which has presented itself as a problem for consideration and discussion for many generations.

(a) The Problem of the Will

The question of moral freedom has long been a problem to the theologian. The difficulty has largely arisen from the failure on the part of some to harmonize the concept of the complete power and control of God on the one hand, and the complete goodness of God on the other. Two partial views have created a conflict.

A middle ground is expressed by Dr. Gore, who says; God "chose to create a world or worlds of free spirits whose destiny was glad co-operation with His good and gracious purpose. But the creation of free beings capable of voluntary correspondence, by a necessity lying in the nature of things, from which God Himself could not be exempt, involved the possibility of a refusal of service. Mankind could not be capable of free service without being capable of rebellion."

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151 Gore: op. cit. p276

However, the question of the will, remains as a problem, not only from the abstract, but from the practical point of view of the individual. He is confronted with the practical problem of doing what he wills to do, and being what he wills to be. But he is not always pleased with the result, either of his being or his doing. As we saw in chapter three, there is too much of evil, sin, and temptation, even in the life of the man who consciously desires the good life. It is because of this, that his sense of guilt has prompted him to seek freedom from sin and guilt, and to strive for a life of Christian integration. But at the same time, there are urgings to continue in attitudes and acts that do not conform to what he conceives to be right, and to be God's will. To him, the question of the will, and the moral freedom of man is a practical one.

As suggested by Jones; "If we were like the ant or the bee, governed by the overmastering drive of one propelling instinct, we should be spared the agony and peril of making costly decisions, of selecting what is to be our highest good and what is to hold us .. concentrated and absorbed amid all the acattering attractions and side appeals of
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a world full of things."

But as a matter of fact, we are far from being that kind. And even though our physical organism is much like that of certain animals, we are not even like them. In addition to our wealth of instincts,

impulses, and the manifold external forces that press in on us, we have our insights of reason, a sense of right and wrong, and the conviction that we are created immortal beings.

With the faith that we are immortal beings, and that there is a God, there comes the further conviction that there should be a bond of personal relationship between man and the Infinite.

"It is a crucial point", says Mackintosh, "that sin has vitiated our personal relationships with Him, because all such relationships take their meaning and colour from the inward disposition, and it is in the disposition that sin resides. Thereby we have got wrong with the Father, and the supreme question in religion is how we may get right. If rectification is possible, do we take the initiative, or must the first active step be taken by God Himself?"¹⁵³

It must be recognized that sin comes from within one's self, otherwise, to speak of its being pardoned, would be folly. The urge to continue to sin is also within one's self. And yet, consciously, man wills to do right. So the will must also be within one's self. We may well ask then, as our next question; what is the nature of the will?

(b) The Nature of The Will

In her interesting little book on "The Dawn of Character in the Child", Edith E. Read Mumford has a chapter on The Development of the Will.

¹⁵³ Mackintosh; op. cit. p61

In this she explains the manifestation of the will as, "the conscious direction of the child's activities towards the attainment of a desired object." perhaps it would have been better to have said a desired end or objective. Then she goes on to say; "Our wills gradually grow in strength and the activities directed by them increase in complexity; our desires vary, grow less concrete, less simple; the power to attain our desires develops daily - but our wills remain the same throughout life. However wide our experience, however difficult of attainment our desire, there is a felt want, and a corresponding effort."¹⁵⁴

She then points out five distinct stages in the growth of the will in early childhood. "The first, or the simplest form of will, is seen in the first few months of life, when the baby desires something, and immediately puts forth an effort to attain it". But very early in life the baby becomes capable of exercising some degree of conscious control, as when immediate action is delayed by the interference of the parent. "The child is now capable of exercising some slight degree of control, but only for a moment, only when prompted from without; self-control proper - the conscious power to master his own impulses - has yet to come." The third stage of development usually comes about the middle of the second year of his life, when he suddenly discovers that he is an individual with a will of his own. He revels in this

new found discovery, and is often disobedient, "not because he desires to give us trouble, but because he consciously wants to use his own will, even in defiance of ours". Then comes the fourth stage of the development of the will, "when two opposing ideas are in the child's mind, causing delay, and therefore giving him an opportunity for thinking before acting". This is illustrated by the boy who desired to eat some chocolates before dinner, but instead laid them down beside his plate until after meal time, because he also desired the approval of his parents..The last stage in the development of the will is called, deliberation proper. "The stimulus to action is entirely from within, action is preceded by hesitation and deliberation, and the result is determined by the presence of not merely two, but a number of conflicting ideas in a complex consciousness."¹⁵⁵

This study of the will in early childhood throws considerable light upon adult conduct. An individual never completely outgrows any of these five stages, and when the lower stages are worked to excess, the individual is simply manifesting infantile characteristics. He simply has not attained to mental maturity. All seeking of immediate ends with disregard of ultimate ends, is infantile.

It might be well to discover just what is to be meant by the term, will. Hadfield, in discussing the organized self, maintains that the organization of the sentiments around some central ideal, forms the

accepted self, and that the will, is the expression of this self. Or in other words, the will, is the expression of the organized sentiments. Thus, the strength of the will is determined by the unity and the strength of the sentiments which it expresses.

This may be well illustrated in the function of a nation. Composed of many members, there is a national will only as there is an organized national sentiment. Divergent sentiments weaken the national will in proportion to their individual strength, and if this deflection gains sufficient momentum, there may follow a chaotic state in which it may well be held that there is no national will. Out of this, then, may come a regrouping of the sentiments around some new ideal, bringing a new national will into existence.

Thus, psychologically speaking, the will of the individual is able to function only in proportion as the sentiments, including the instincts and impulses, are organized around the central ideal that the will is attempting to express. The best of men, as well as the worst, at times find some spirit of rebellion against the accepted ideal, and in lives where the ideal is not sufficiently strong to unify and hold the sentiments, the same condition of chaos as found in the nation, may be found in the individual. And, as in the nation, when one ideal is abandoned, there is very likely to be a regrouping of the sentiments around a new ideal, and thus is created a new will. And from the moral standpoint, this may be either a will to good or a will to evil.

In the case of Christian repentance, three conditions of life may obtain; first, there may be a partial allegiance to the Christian ideal; second, there may be the lack of a conscious ideal; and third, there may be an allegiance to an un-Christian ideal. In either case, from a Christian viewpoint, the condition is unsatisfactory. The effort then, is to bring about the realignment of the sentiments, organizing them as nearly one-hundred per cent as possible around the Christian ideal, and in so doing, not only create a Christian will, but give it the full power of a unified personality.

The creation of a strong will does not come about simply through the addition of strong sentiments. Rather, it is the degree to which they are unified within some comprehensive end that determines the strength and stability. And it is only as that end is satisfying to the ultimate needs of the personality, that it can be of ultimate value. It is of course true, as suggested by Mackenzie, that a completely satisfying master-sentiment "will repress no aspect of our human nature, but will be able to sweep all the innate tendencies into
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the service of itself."

Thus, the ideal must be one of a full rounded personality, and one that can give expression to all the innate tendencies of man. And since man does conceive of himself as being an eternal being, this calls for the harmonious expression of the physical, mental, moral

and spiritual. It is the Christian contention that there is but one ideal which is capable of creating a truly abundant and lastingly satisfactory life. That is the ideal of Christ, producing the master-sentiment to be like him. For, it is argued, only as man approaches to the likeness of Christ, can he be well pleasing to God, and only as he is well pleasing to God, can he find his own satisfying completeness.

Granting that men do not always attain to their ideal, still it can be said with Mackenzie, that "such a sentiment, held with unquestioned conviction, can produce the well-balanced dispositions so characteristic of those whose behaviour is always consistent with itself, whose minds are free from neurotic conflicts, and whose lives are a never-ending source of inspiration."¹⁵⁷

There is another matter in connection with the nature of the will, that should be stressed. That is the fact that if there is to be lasting harmony and satisfaction within the life, such expression must be given to all the life forces as that they shall be included in the master-sentiment, and thereby become a part of the will, rather than rebellion against it.

We have referred to how a national sentiment determines a national will. But examples are abundant of how a national sentiment, gaining the ascendancy, has vigorously repressed all other sentiments, thereby forcing them down into obscurity. There they have lingered, gaining

¹⁵⁷ Mackenzie: op. cit. p94

strength from other elements of discontent, until a time when the national consciousness is off guard, or the national sentiment has waned, then, under some strong urge, the repressed sentiments rise in open revolt.

This same thing happens in the lives of individuals. No problem is satisfactorily solved through the repression of unharmonious sentiments. Completeness, or self-realization, can be produced only through the harmonious functioning of all the life forces. This, of course, does not mean the unbridled expression of every impulse, for as we have already seen, this destroys harmony. Rather, it is the wise direction of the life forces, in conformity with the master-sentiment, and of course the ego-ideal.

Hadfield has said that "it is the craving for completeness and self-realization which urges us from the mere exhibition of our lusts and passions, and impels us to moral endeavor and the development of character. So, throughout the whole realm of organic life, in biology, morality, and religion, the craving for fulfilment and the urge to completeness is the most potent force which drives us to live and strive with persistent energy, till the ultimate goal of self-realization is reached."

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It does follow, of course, that in a completely integrated personality, there will be no conflict of purpose, no repression,

and no complexes, but rather the harmonious expression of all the vital forces toward a common purpose and end. But here is one of the reasons given for accepting Christ as the ideal. The Christian contention is that he alone has attained to that unity.

"We have a nature which cannot be instantaneously modified by a fiat of the will", say Baudouin and Lestchinsky, "a joint product of environment and heredity, a living summary of our individual past and of the past of the race, this nature is at one and the same time that which makes us what we are, and that which restricts us."¹⁵⁹

It was Pratt who said; "as I understand it, the essential thing about conversion is just the unification of character, the achievement of a new self." Then he continues; "It is simply impossible for the divided self - the man torn between conflicting loves - to bring unity into his life by merely saying, Go to, now, I choose this set of purposes and give up the other. Long continued determination of this sort must indeed have its effect, but before the man can really will one set of ends in preference to the other, he must have already come¹⁶⁰ to love them best."

It might well be added that the emphasis of conscious attention placed upon the ideal toward which one is striving, rather than upon the old and lower self which one is seeking to escape, becomes a strong

¹⁵⁹ Baudouin and Lestchinsky: The Inner Discipline. p13

¹⁶⁰ Pratt; op. cit. p124

factor in the realignment and strengthening of sentiments in their relation to the central ideal.

Thus, we see the nature of the will. It is not ordinarily the full expression of the whole individual. Rather, it voices the sentiment of that part of the individual that is organized into a unity, which may be called, the self, the organized self, or the personality. The moral, psychological, and religious ideal is that it should be the expression of the entire individual, through the complete integration of all the life forces. And since there are few sane individuals who feel that they have attained to this absoluteness, the nature of the will is subject to continuous change.

(c) The Function of the Will

After getting a view of the nature of the will, it is easy to see how it functions. It is well to bear in mind, however, that not only does it function, but it is a function, the function of the self. It is the organized sentiments in action. As pointed out by Hadfield, "the will is not an arbitrary authority which sits aloft and issues categorically commands for the self to obey; nor does it act independently of the self". It is the self in action. The individual probably has sentiments and urges in conflict with the will, but they are the sentiments and urges that are outside of, and in conflict with,

161 Hadfield: op. cit. p70

the organized self. In other words, the will is not the function of the whole individual, but of that part which is organized as the self, and of that alone.

The matter of function is one of vital importance. "It is only in so far as the self functions that it maintains its cohesion and existence. Like all organism, the self is bound together only by a common purpose and activity. As soon as a man ceases to exercise his will, the self begins to disintegrate and fall to pieces."¹⁶²

When a man acts contrary to his will, it is in consequence of some pressure that has been brought to bear upon him, that at least for the moment, has gained the ascendancy over the self. In that moment, at least, the will is overthrown or cast aside. This cannot happen without loss of confidence, loss of prestige, and loss of power. It is psychologically true that yielding to temptation, even in minor things, weakens the will. On the other hand, the will gains strength through the repetition of functions in keeping with the ego-ideal.

It is the chief function of the will to harmonize conduct with ideal. Stalker makes the following contribution to this thought.

"When at last the will acts, we call its act choice, because a decision has been made between two or more alternatives; or we call it resolution, because there has been a problem, which is now resolved; or we call it

¹⁶² Hadfield; op. cit. p70

determination, because the struggle has terminated. Decision, choice,
 resolution, determination - such is the nomenclature of the will." ¹⁶³

As stated by Bruce; "The function of will is to regulate man's
 impulsive tendencies to action, and to keep them under the government
 of reason. But when the latter is dethroned by sin, the will-power
 is broken." ¹⁶⁴

As pointed out before, the will is but the function of the organized
 self. If rebellious impulses or sentiments are able to so voice their
 claims as to break down that unity, the united sentiment is gone, and
 the course of the will, which was the product of that united sentiment,
 no longer exists. In its place is chaos until a new will is formed
 from the re-grouping of the sentiments. This grouping or regrouping of
 the sentiments, is the result of reasoned, or rationalized, desire.
 The individual consciously accepts a group of related sentiments as his
 own, and it becomes his will to give expression to them.

While we have been speaking of the will as the regulator of life
 forces, it is in reality the product of life forces as well. According
 to Snowden, "there is no tendency for the will to act until the
 feelings, both sensations and emotions, pour their flood upon it as
 a stream upon a water wheel, or as steam into the cylinder upon the
 piston that drives the engine. Objects and ideas generate feelings of
 sensation and emotion, and these accumulate in volume and pressure until
 they overcome the inertia or indecision or opposition of the will

and push it into action, or explode it as a spark explodes powder." ¹⁶⁵

¹⁶³ Stalker; Christian Psychology. p225

¹⁶⁴ Bruce; The Formation of Christian Character. p74

¹⁶⁵ Snowden: op. cit. p65

But we must not take too mechanical a view of the matter. There is more to the function of the will than simply being pressed one way or another by the pressure of the impulses. The matter of reason, the power of association, and the ability to focus attention, become deciding factors in time of making choices.

This control of the will, however, is often interfered with by some surging impulse, sentiment, or desire, thrusting itself unbidden into the center of consciousness, particularly in moments of mental relaxation or reverie. If allowed to remain in the consciousness, it will gain strength, and may then or later result in acts not in harmony with the will. It is the wish gaining mastery over the will; the immediate desire blotting out the ultimate interest.

2. THE FREEDOM OF THE WILL

Let us pause now and look at our penitent. The one who has judged his life in the light of his moral and religious concepts, and is convicted of sin. His sense of guilt urges him to repentance, and he desires to make peace with God. He is told that the way to God is by the way of Christ. But there comes the question; If I accept Christ as my Saviour, will I be able to live the Christian life; will I be able to resist sin? He is wondering about his ability to make choices and stay with them. What about the freedom of the will, from the viewpoint of man?

It is fortunate for our investigation that the penitent does approach this question from the individual human standpoint, rather than the theological. It is definitely not the place of psychology to pass judgement upon the attitude or acts of God. These are not observable facts which are open to his investigation. Therefore, we confine our study of the freedom of the will, to the moral and psychological factors.

(a) Considered Morally

In considering the freedom of the will, it must be recognized that there is definitely a moral question involved. In discussing the doctrine of determinism, Dr. Gore says; "If all occurrences are in truth equally and absolutely determined in the physical sequence of events, it cannot be denied that the whole language about responsibility and guilt, about penitence and shame, is the language of illusion." He then goes on to say; "It is undeniable that if any man were genuinely convinced that his every action was absolutely predetermined, so that he was no more justly to be blamed for anything he might do than a cabbage or a sheep, and were to allow this conviction to dominate his conduct, he would cease to be a fit member of
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human society."

Thus, not only does he hold that absolute determinism would preclude all morality, since morality necessitates free choice, but

he also holds that if man were thoroughly convinced that he is not morally responsible for his attitudes and conduct, he would lose one of the strongest incentives to morally right thought and conduct.

"Morality", says Dr. Garvie, "presupposes liberty; the agent is to be praised or blamed because he chose to act in one way when he might have acted in another."¹⁶⁷

This phase of the argument is well summed up by Stalker, who says; "When we have done wrong, we know that, had we chosen, we could have done otherwise; and, when we do right, we know that, had we chosen, we might have done wrong. It is this alone which makes us responsible beings. If what seems to our consciousness the free choice of our will, be only the pulling of the trigger by the hand of circumstances, then the most sacred testimonies of our nature, such as the sense of guilt, are delusions. There are, indeed, persons who have no control over their own actions, being compelled to act or not to act by the mere forces of nature; but such persons are shut up in confinement; and the obvious fact that there is a difference between them and healthy human beings is a strong proof that the latter do possess freedom of will."¹⁶⁸

From these selected references, it might be gathered that they are talking about an absolute freedom. As a matter of fact, each of them

¹⁶⁷ Garvie: op. cit. p122

¹⁶⁸ Stalker: op. cit. p221

goes on to recognize that there are limiting factors. As we saw in the examination of the nature of the will, it can only express the opinion of the organized sentiments which go into the formation of the personality. But that personality, being the governing force of the whole life, in so far as there is a central governing force, is morally responsible for the acts of the whole life. It is in the same way that a national government is morally responsible for the conduct of its nationals, whether they are in harmony with the national will or not. Whenever the national government comes to the state where it is not considered as being morally responsible, it is because of internal chaos, or because the government has been overthrown. Likewise, in the life of the individual, the self is considered as morally responsible for the conduct of all of the life forces, whether they are in harmony with the personal will or not. If it does not keep them in control, it is morally accountable. If the disorganization becomes so great as to cause a breakdown of the power of the will, so that the personality cannot be held responsible, then society assumes a measure of his responsibility, by placing him in an institution.

Thus, moral responsibility implies a measure of freedom for the will. If there were no freedom, there would be no responsibility. But a responsible will, does not necessarily mean an absolute will.

Rather, it means that it may be held accountable, and that it does have a responsibility to make restitution for its failures.

Tillett has said that "the essence of freedom is in the self-determining power of the will; and it is perhaps in the consciousness of this self-determining power that man becomes most conscious of his superiority over nature and of his kinship to God."¹⁶⁹

The freedom of the will lies in the power of choice. The failure of the will lies in its failure to exercise that choice in conformity with its own master-sentiment. Thus, it may be said, that the weakness is not in the action of the will so much, as it is in its failure to act. This does not necessarily mean that there must be a conscious weighing of all the factors involved in every suggested impulse. Garvie has said; "Where there is choice, there must be comparison; the one course must appear right or wrong, good or bad, relative to the other. As a good man goes about his daily work, he may not be conscious of any comparison or choice; but still his action is subject to the moral judgment that the right action has become habitual to him, and that he is to be commended because the wrong course of neglect or slackness does not even present itself to him as a possibility. Morality is not to be confined to moral crises,¹⁷⁰ but includes what may be described as moral routine."

¹⁶⁹ Tillett; The paths That Lead To God. p193

¹⁷⁰ Garvie; op cit. p122

It is often when the consciousness is off guard that the immoral impulse gains its way. The power of suggestion, whether it comes from within, or whether it comes from without, is always a factor to be reckoned with. If it can gain and hold the attention, it will attract forces to itself, and sooner or later, will gain its way.

In this discussion, we have been assuming that the will is to do good, that the master-sentiment is moral. This, of course, is not necessarily the case. It could as well be the opposite, where the ideal is evil, and the dominant motive is to do evil. In this case, the impulse to moral acts might intrude itself as a discordant note, causing a conflict.

In dealing with the question of the freedom of the will, Principal Selbie says; "When all allowance has been made for the limitations imposed on men by environment, acquired habits, or inherited qualities, there can be no doubt that they still regard themselves as having a sufficient degree of freedom to be held responsible for their actions. In other words, they are moral agents."¹⁷¹

And so it is to be recognized, from the viewpoint of morality, that there are forces that tend to place limitations upon the free exercise of the will. But it must also be recognized that the will is free to examine, to discriminate and select among impulses and motives. And

¹⁷¹ Selbie; The Psychology of Religion. p232

so, with all the hindering factors to bringing the attitudes and acts of the life into absolute conformity with the ego-ideal, there is a freedom which constitutes us responsible moral beings.

(b) Considered Psychologically

Having discovered that moral responsibility does imply moral freedom, and yet a freedom with many hindering factors, let us now turn to a more definitely psychological examination of the problem. "The question of the freedom of the will is for the psychologist essentially a practical problem; he is not interested in it as a purely theoretical speculation. For him, the problem would never have arisen if the will were perfectly and without question free, any more than we ask whether man can or cannot breathe air. Self evident facts raise no problems."¹⁷²

Baudouin and Lestchinsky point out that "we do not always do what we want to do, even when there is no external hindrance". They then suggest; "Does not this imply that there must be internal hindrances?"¹⁷³ In fact it is these internal hindrances that form the bulk of our problem.

We have already seen that the will is created through the integration of the personality, in conformity with a master-sentiment. But we also saw that there may be various degrees of integration, and the strength will be conditioned accordingly. Therefore we hear the

¹⁷² Hadfield; op. cit. p79

¹⁷³ Baudouin and Lestchinsky; op. cit. pl3

expression, a weak will, or a strong will, as it is feebly backed by the sentiments, or strongly backed by the sentiments.

In a well integrated life, the will is ordinarily supreme. Not only has it the united strength of the many life forces, but it is impelled by the powerful urge to completeness; to be consistent with itself. Under these conditions, it ordinarily has the power to control the instincts and impulses, which might be hostile to its own ends. It is also a fact that the more we exert the will, the stronger it becomes.

The failure of the will to control usually takes place under one of two conditions: -First, when the uncorrelated life forces are excessively aroused as the result of very strong stimuli, as in the case of fear, hatred, greed, or other passion. Second, when the stimulus of the self and will is feeble, as in times of fatigue, relaxation, and reverie. This latter accounts for occasional dreams that are entirely at variance with the will of the organized self, for in dreams, the consciousness is completely relaxed.

Even with the dominant life forces centered around a worthy ideal, there are numberless urges, motives, and ideas, presented every day, which are to be relatively judged good or bad. By a deliberate choice we approve some, and disapprove others. Some are accepted and acted upon, others are rejected or ignored.

When distinct and opposing forces are acting simultaneously upon a physical body, the motion of the body is then the mixed resultant of the different forces. But as pointed out by Dr. Gore; "In the case of a variety of motives acting upon the will, the will surrenders to one and ignores the other." Indeed, the very pressure of the rejected motive may add intensity to the one to which surrender is made, "so that the man does the right all the more vigorously or the wrong all the more impulsively, because of the strong pressure he experienced to do the contrary."¹⁷⁴

Let us look again at our penitent sinner. His testimony is that he is not able to resist his temptations, and though he is tortured with guilt, he continues to give way to these impulses which are contrary to his highest desires. As a matter of fact, he does not have freedom, in the sense that every line of procedure is equally open to him. In the words of Stevens, "he has a history, and the history has given a momentum to his disposition which may sweep him past fine thoughts and fine feelings and wishes into sin again. This inability grows with the years, and each act of surrender makes the next surrender more certain, while at the same time it makes it less possible for the very thought of the moral alternative to appear."¹⁷⁵

With each defeat the will is weakened. There is the loss of courage.

¹⁷⁴ Gore; op. cit. p266

¹⁷⁵ Stevens; op. cit. p130

At the same time, the rebellious impulse is gaining strength, not only through its own exercise, but by drawing other sentiments to itself, and through the multiplication of favorable suggestions that will continue to surge up into consciousness. Each of these suggestions, in turn, becomes a temptation to repeat the experience.

Mackenzie points¹⁷⁶ another cause of failure, when he says; "That the will does not always prevail is due to the fact that the wider end is not clearly enough perceived or accepted with adequate intensity of feeling." ¹⁷⁶ The present is too much with us, the future too far away. We desire ultimate values, but cannot reject immediate satisfactions, even though logic may dictate that one precludes the other. "A man with a weak will", says Snowden,¹⁷⁷ "is one who cannot fix his mind on some dominating idea and then stick to it."

A person's faults and failures are sometimes blamed on environment, sometimes on temperament, sometimes on one's physical organism. There is little doubt that they all three are factors, but it does not necessarily follow that they predestine his ultimate condition.

But having examined the problem, the nature, and the function of the will, and having examined the factors that contribute to its freedom and those that limit or destroy it, we have still not solved the problem of our penitent sinner, the man with his burden of guilt.

176 Mackenzie: op. cit. p97

177 Snowden: op. cit. p71

With bowed head the sinner stands in the presence of the accusing fact: "The good I would, I do not, but the evil which I would not, that I¹⁷⁸ do."

But it is not quite as hopeless as that. To some extent a man determines his personality by the habits which he forms and the practice which he cultivates; and this is largely decided by the specific choices that are made in regard to given stimuli. It must not be overlooked, however, that this gradual, and it might be said, natural development of the self, may undergo a drastic, and sometimes sudden transformation through the substitution of the central life ideal, or through the drastic realignment of the life forces; as in the case of Christian repentance.

The Christian would maintain that the strongest and most potent of all ideals around which to organize the self, is the ideal of Christ. The ideal of becoming like him, of pleasing God as he pleased God, of overcoming rebellious desires and urges as did Christ. Jesus¹⁷⁹ said, "My meat is to do the will of Him that sent me." It was this one dominant desire which gave steady direction to his life, and which determined his true volitions. His supreme life purpose was to please God perfectly. He lived up to his ideal, and in so doing, he achieved freedom of will.

¹⁷⁸ Romans 7:19

¹⁷⁹ John 4:32

Chapter Six

FACTORS IN PERSONALITY CHANGES

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1. PRIMARY FACTORS

In considering the factors in personality changes, we must begin again with the primary forces in the life of the individual. After all, the same forces that have a part in the creation of the will, the making of personality, are also factors in the changing of the personality.

(a) Instinct, Impulse, and Sentiment

Human nature finds its earliest expression through the instinctive responses. Other of the innate tendencies, such as the sex and maternal instinct, do not manifest themselves until the appropriate time. It must be recognized that the instincts are not only natural, but necessary. Man and society are so constituted that there are ends that must be realized if we are to survive. It is primarily through these inherent urges and responses that our attention is drawn to, and interest excited in, situations, the realization of which is essential to life.

It should be borne in mind that the instincts are not ends in themselves, but are means to ends; they are the means of bringing about the satisfaction of the fundamental needs of life. They are powerful primary forces to be directed and used to proper ends.

But while the instinctive impulse is both necessary and desirable, its wise direction furnished man with perhaps his greatest and most

persistent problem. When we remember that instinctive activities are always accompanied by pleasure, and that we may come to seek the pleasure which they provide, we can readily see the danger of its misuse. It is because of this, that their subjection to moral control is not easy. It must also be borne in mind that they are all related intimately to specific organic, or psychic needs, which means that they are dynamic.

"Biologically", says Mackenzie, "instincts find their meaning in serving the interests of the organism as a whole; in man they must subserve the interests of the personality as a whole. Immediately they fail to do that, the personality becomes divided to that extent. It is in their failure to subserve the interests of personality as a whole that conflict and repression set in."¹⁸⁰

Thus, it may be seen that they are not only the basis of biological response, they are also the basis of personality, and the basis of character. But since they are biological in nature, they can only supply a biological urge or response. It is in their control and direction by the mind, in connection with all the acquired qualities of the individual, that character is actually achieved. It is as they are blended into the purposes of self-conscious beings that they find their true interpretation for man.

In speaking of the instincts, Mackenzie says; "Apart from the fact

¹⁸⁰ Mackenzie; op. cit. p⁴⁵

that they serve the needs of the organism, their significance seems to me to lie in that they are the starting point of our interests. It is interests that determine the richness of life, its comprehensiveness and range; and true satisfactions come when the instincts¹⁸¹ are made to serve ends which transcend organic needs." He points out that an instinctive curiosity gets us no-where by itself, it becomes the basis of a rich intellectual life when directed and stimulated by a comprehensive interest, as in some branch of science, philosophy, or religion. Pugnacity will come to our aid when some instinctive tendency is being thwarted; but it is being used to a higher end when directed against obstruction to moral ideals, the realization of social justice, international peace, or the advancement of one of the many moral causes in which man finds his higher life.

Of the fundamental needs of man, as listed by Mackenzie, the one with which this study is chiefly concerned is, "the need in man for¹⁸² rational and moral unity". Fundamentally, this need finds its solution only when all man's instincts have found suitable harmonious expression in conformity with a worthy ideal, and in our complex world this means the application of a large measure of reason and intelligence.

¹⁸¹ Mackenzie; op. cit. p46

¹⁸² Ibid. p54

But it is right at this point that the difficulty also arises. It is when this organized personality begins to direct the life behavior, including that of the impulsive urges, that ethical conflicts are likely to arise. Since the impulsive urge is non-rational, it will continue to voice its desire for expression, whether it be in conformity with the interest of the personality or not.

The self refuses to gratify every separate desire until it is brought to the conscience and the bar of reason, and passed on in the light of the general and ultimate desire. Where there is a lack of coordinated purpose, or where one or more of these primary urges get out of control, there naturally arises an internal conflict and a divided self. Thus, it is the unharmonious urges that bring the conflicts, and the harmonizing of desires that relieves them.

This risk of conflict is a part of the price that must be paid in the creation of a personality. As we saw in the creation of the will, the life sentiments are composed of certain harmonious desires or interests, and as these sentiments converge round a master-sentiment, the personality comes into being. The personality is conditioned by the number, variety, and nature of the instincts which it embraces. It may include such interests as friendship, material prosperity, good health, truth, goodness, social progress, and religion. Each of these interests is a complexity of factors correlated by a central

idea into a sentiment. In turn, these sentiments contribute to the unity, the strength, and the nature of the entire personality, according to their own individual nature, and according to the measure of their cooperation one with another.

Thus, the cooperation of instincts, as well as acquired impulses and sentiments, are essential to the formation of a personality, and they are likewise essential factors in personality changes.

(b) The Urge to Satisfaction

Stevens has said; "The appeal of the world is in the first place to the senses, and the child responds to what is pleasing, to what nourishes and flatters the self; he resents whatever pains him or restricts the free movement of his impulse."¹⁸³

Thus, from earliest childhood, the urge to action is an urge to satisfaction, and whether it be the child or the adult, he is motivated by that which appeals to him as promising satisfaction. In the elementary state, it is very immediate and simple, but as life becomes more complex, the desire span is broadened and lengthened, and the means to its satisfaction become more complex.

The instincts are not active long, until they begin to emerge into the field of consciousness and reason. "In so far as they act as involuntary and unconscious impulses, they are no more rational and ethical activities than the digestion of the stomach and the beating

¹⁸³ Stevens; op. cit. p109

of the heart, and are not motives in the proper sense. But as they emerge into the light of reason and conscience, they become subject to rational evaluation and control and then may help or hinder us, save or ruin us." ¹⁸⁴ Freedom and power and happiness can be won only when the energies of the instinctive self have been harnessed by the ethical self. Let it be said again, that instincts ought not to be repressed, but they ought to be, and can be, controlled and transmuted into finer and stronger elements of character. While the instinctive urge is to be a powerful factor in the formation of both immediate and ultimate desire, it is not of necessity the deciding factor. It must be remembered that the instinctive tendencies are rather well balanced one against another. They may be directed by the conscious will as a check one against the other.

Not only is organic energy a strong factor in the determination of wishes and desires, but the reverse is also true, in that wishes or desires have much to do with determining the manner in which organic energy is directed and discharged. Stolz has said, that "wishes should be studied both objectively and subjectively, both as objects of desire and as states of mind. The two constitute a single situation. Wishes have a psychological and biological basis, but most if not all of them derive their form and control from environmental conditions." ¹⁸⁵

184 Snowden: op. cit. p79

185 Stolz: Pastoral Psychology. p32

We have already pointed out that the instinctive urge is both natural and necessary to life. Let us now emphasize that the whole realm of desire, the whole urge to satisfaction, is likewise natural and necessary. Without it, normal life cannot go on. Thus, the desire, of necessity, must be very persistent. Its persistence is essential to life. Consequently, so long as a desire is ungratified, it continues to press its claim, resulting in a turbulent state with an unpleasant feeling tone. If the wish is fulfilled, and the expectations met, the urge is satisfied and the personality recovers its poise. But if the fulfillment is below expectation, or if the fulfillment of one urge or desire conflicts with another, an emotional disturbance follows.

According to Green of Balliol, the history of any conscious act is this: "There is (a) a perception of an object or an end; (b) a thought of it as a possible good; (c) a thought of oneself realising the good; (d) the dwelling on that thought; (e) the consequent desire for it; (f) the act itself."¹⁸⁶

Barry includes one other step prior to the act itself, which he¹⁸⁷ terms, "the acceptance by the subject". Indeed this must be included, for as we shall discuss later, there are often conflicts of desire. In these conflicts, it does not always appear to be the desire in conformity with the master-sentiment of the personality that wins out. Some have termed this the wish gaining the mastery over the desire.

¹⁸⁶ Quoted by Stevens; op. cit. p113

¹⁸⁷ Barry; Christianity and Psychology. p46

Perhaps it is more accurate to say that the general desire is swept aside by the desire of the moment, due to some strong stimuli.

According to Snowden; "The two master desires are for the possession and enjoyment of good, and for the escape from evil, corresponding with the two primary feelings of pleasure and pain. They cover the whole field of life and equally move the child and the adult, the saint and the sinner. They lead or urge the workman to his toil, the merchant to his trade, the gold seeker in his search, the student in his studies, the prophet and preacher in the pursuit of their ideals, and the philosopher and poet in their dreams of truth and beauty." ¹⁸⁸

It is in the effort to carry out these desires that the individual runs into difficulty. There are so many problems to be confronted every day, so many possibilities that lie before him. They are not all labeled good or bad, and even if they were, the individual would question, as in fact he does question, the correctness of the label. He does desire to escape from evil, from pain, from the unpleasant. Likewise he does desire the possession and enjoyment of good. But that which seems good, say to one of his instincts, in that it brings pleasurable sensation, may not seem good to his rational consciousness. Again, that which is accepted as promising the enjoyment of a good, or the bringing of a satisfaction, does not always do so. Our penitent sinner was seeking satisfaction, but his sense of guilt indicates that

he failed to find it. He may have experienced pleasurable sensation, but not satisfaction.

Again we say that man's motive is the possession and enjoyment of good, and to escape from evil. But a motive, to be effective, must perceive reality clearly and correctly, seize on lastingly desirable ends, and adopt means for their attainment that are suitable and effective for them. These means of attainment must include sufficient emotional stimulus to carry through to attainment, in spite of opposition. The motive and the will should be one and the same in purpose, for, as we have seen, it is through the uniting of motives that sentiments are created, and the will is the expression of the master-sentiment.

It has been seen that psychic evil arises from a conflict between the impulses and the will. This can be avoided only, by attaching the impulses to motives that are in harmony with the will. Freud has even suggested the perfect adjustment of one's native psychic equipment to the ideal, so that there will be no overbalancing weight of urge on either side, even if to secure that adjustment, one must abandon the inspiration towards the highest ideals, and in their place adopt lower standards, which are easier of attainment. This suggestion does not appeal to the moralist, who sees the danger of stagnation or retrogression, when striving ceases. However, it does

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emphasize the importance of bringing the actual and the ideal closer together. It is generally felt, however, that this should be accomplished, not through the lowering of the ideal, but through making a practical approach to the attainment of a high ideal.

This restless energy must not be looked upon simply as rebellious forces to be crushed. Rather, it is potential power for whatever sentiment may afford it the satisfaction of expression. The direction that it takes will depend upon such factors as suggestion, imitation, imagination, and other promptings to response. Since it is impossible for any person to react to all of the promptings of his social environment, it follows that only that portion to which he responds contributes to his personality. As Stolz says; "We select from the resources which experience has placed at our disposal, those possibilities which seem important and desirable." ¹⁹⁰ Not only do we have a voice in determining our response to stimuli, we also have a voice in choosing our stimuli. We do not all respond to the same stimuli in a given environment, nor do we all respond in the same way. Lang has said that "the force of suggestion is conditioned by willingness to accept it. It is impossible to impose ideas on, or evoke an emotional ¹⁹¹ response from, an unsympathetic subject."

We have already noted something of the power of attention. ~~When~~

190 Stolz; Pastoral psychology. p30

191 Lang: A Study of Conversion. p58

When attention is firmly centered on an object or idea, the power of association sets in. If the attention remains fixed, all the memories, experiences, and knowledge, having any association with the central object, gather round it. Thus, its importance, its mass, and its meaning, are enhanced. It becomes an absorbing sentiment in which many urges, primary or sublimated, can find satisfaction. To the moralist and the Christian, this center of attention may be either good, bad, or indifferent. If it is good, it will contribute to a good life. If it is bad, it will contribute to a life of evil. If it is neither good or bad, it will contribute to that kind of a life.

It is important to recognize that the urge to satisfaction is subject to direction; which leads us to the conclusion, that the type and quality of direction given, is of vital importance.

(c) The Ideal as a Stimulus

Let us turn now to a consideration of the importance of right motivation; to the place of an ideal in the shaping of a life. We saw that the will comes into being through the centering of the life forces around a master-sentiment. That master-sentiment must be inspired, consciously or otherwise, by an ideal. That ideal may be either objective or subjective, clearly or dimly conceived, but it must be there. Not only is it necessary to the formation of an integrated personality, it is also the adequate, and only adequate stimulus of the will.

It might be well to distinguish between ideals, and the dominant ideal. Each of the sentiments may embody one, or many, kindred or subordinate ideals, which serve as motivating factors in the daily routine of life. An individual may have a fairly integrated life simply by adopting and following the dictates of a general group of more or less related ideals. He is conscious of no one great, dominant, driving, purpose in life. And yet he does have a dominant purpose. It is to conform to this general set of related ideals or objectives. With others, there is a master ideal, consciously accepted and consciously followed, and the personality demands that all acts should conform to it. Of the two, this is the stronger, for in time of doubt or conflict, the self has a definite rule to measure by, and can more readily accept or reject a suggestion, according to its conformity or lack of conformity to the master ideal.

The power of the ideal has long been recognized, and made use of. It has created brave soldiers, master artists, outstanding athletes, successful business executives; in Abraham Lincoln it made a great president of the United States from a very unpromising backwoods boy. Through the ages, it has been recognized and employed by social and religious workers. In their dealing with an individual, the attempt is made to arouse him to new and loftier endeavor by presenting to him new or loftier ideals, and in challenging him to accept them as his own, and to meet the requirements for their attainment.

In the acceptance of a new central ideal to which all others must appear to conform or be rejected, there must indeed come about the creation of a new self, which finds expression in a new will. The organized self has one end, one aim, and if it moves, it moves as any individual impulse moves, to the satisfaction of its own end.

There is the possibility of accepting false ideals as well as true ones, in which case, while the self is organized, it is organized to false ends. As pointed out by Hadfield, "the morphia-maniac, the roué, the miser, have all deliberately determined to pursue an ideal which does not in fact conduce to true happiness. They may know that it is a wrong ideal in the sense that they know it is an ideal of which society does not approve. But for them their own course of life appears to be the right one, that is to say, that which will bring them the greatest content."¹⁹²

Stolz gives the story of the distinguished educator who was seen standing one day, apparently lost in thought, beside a mud puddle, left in the street by a recent rain, in which his young son was splashing about and gleefully covering himself with slime. When urged to compel the child to leave the puddle, the father replied; "That is just what I don't want to do, I don't want to force him out of the mud. I am trying to devise a procedure whereby the boy of his own accord will stop playing in the puddle and go home with me."¹⁹³

¹⁹² Hadfield; op. cit. p79

¹⁹³ Stolz: Pastoral Psychology. p94

Unusual as his procedure may appear, it must be recognized that he was simply dealing with the child as successful religious workers must deal with adults who are impelled by improper motives. This father's task was a delicate and intricate one of motivation. How could he implant in his little son a desire to abandon an activity from which he was evidently deriving much pleasure but which was destructive of clothing and detrimental to health? What desirable motive or combination of motives would be strong enough to supplant the urge that had led him into the mud puddle in the first place? And it must be remembered that motives are not simply good and bad. Most of them are highly complicated, and have varying degrees of desirability.

Tempting as it is, space will not permit a discussion of the various possibilities that lay before this father and son, and the possible results that might have sprung from each. For instance, the method employed in getting the child out of the mud puddle might have left him motivated by fear, or a sense of rebellion, a desire to please his parents, a desire to emulate a good example, or he might have continued to be motivated by the desire to return to the mud puddle as soon as the parental restraint was removed. The father was concerned, not only with getting the child out of the mud, but with supplanting undesirable motives with desirable ones.

It is not simply a matter of selecting a good motive for an individual, and handing it out to him. It is something that must be

accepted of his own free will and accord. With most people it is a developing process. One thing is certain, we must have a better ideal, or a better conception of our ideal, think better thoughts, make better decisions, live on a nobler plane, if we are to bring all our powers to the realization of a full rounded, integrated personality.

Underwood points out that it would be a complete mistake to think that the sense of sin is the only cause of the soul's disharmony, even in Christian circles, where the doctrine of sin receives so much emphasis. "What has disturbed so many adolescents has not been their sense of sin, but their inability to discover an adequate scale of values and a system of satisfying loyalties which would correspond to their expanding outlook and ambitions."¹⁹⁴ He refers to the case of an outstanding Hindu convert, who declared that he was drawn to Christ in the first instance, by his patriotism, and by his belief that only Christ could lift up his people and make them great again.

The need is not simply for escape, it is for self-realization and for the attainment of desired ends. A true ideal must be one capable of satisfying the craving of the soul for completeness. It must be one to which we can attach all our sentiments and emotions. We are influenced by ideas, but we are motivated by ideals or an ideal.

Not only is an ideal psychologically essential to human progress, but if man is to progress, his ultimate life purpose must be higher

¹⁹⁴ Underwood; Conversion: Christian and Non-Christian. pl32

than can be attained with ease, in order to save him from stagnation. Thus, in the final analysis, the only ultimate ideal that is suitable must be the ideal of absolute perfection. Anything less than that seems doomed to go the way of the outmoded ideals that are already cast aside along the march of civilization.

Psychology points out that the ultimate goal is full self-realization, with a completely integrated personality; a goal that is not easily attained, yet theoretically possible of attainment.

Christians have
~~the-Christian-has~~ used a different terminology in saying the same thing. For centuries they have maintained that this type of personality is not only theoretically possible, but that it was actually attained in Jesus Christ. They point out that no one has ever convicted him of sin or evil, and that no one has ever proved him to have been wrong either in his ideals, his life, his teachings, or his practice. Thus, his way of life has formed the Christian ideal through the ages, and there are many to testify that in the acceptance of that ideal, they have found a great measure of peace and harmony for their own life, and that with advance in Christian living, there comes the progressive revelation of the nature of Christian reality. It is close enough to lead them on, yet far enough ahead of their advance to prevent complete self-satisfaction and stagnation.

It seems natural to conclude therefore, that if an ego-ideal of

ultimate perfection is essential to man's highest ethical development, and that the ideal must be generated by an objective standard; and if, as the Christian holds, Christ is the only perfect objective standard, then the acceptance of the standard of Christ is essential to the attainment of man's highest possibilities. It is doubtless true, as held by Freud, that a measure of harmony can be brought into a life of conflict by the lowering of the ideal so as to make it more easily realized, but it is a poor second best to the attainment of the higher ideal. If adopted as a social policy, this would result in stagnation, if not in actual moral decline.

2. MOTIVATING FACTORS

Let us look again at our penitent sinner. He is a sinner, he knows that he is a sinner, and he is sorry for it. He realizes that there is a better way, but he has neither been able to rid himself of his sense of guilt, nor to attain to a sense of peace. He feels that the world condemns him, he is sure that God condemns his sinfulness, and he condemns himself.

Having come to this state of being, and this frame of mind, there are many motivating factors on both sides, working for or against the possibility of attaining to moral release and spiritual unity.

For our study, we will examine three motivating factors that are doubtless operative in every repentance experience. In some cases

one may predominate, in others, another, but they are probably all three present in each. We will designate them; desire for the approval of others; desire for self-approval, and desire for the approval of God.

(a) Desire for the Approval of Others

No man in our modern society can be totally indifferent to the opinions of his fellow-man. Not only so, but man is by nature a social being, and finds his completeness in the association of social beings.

Miss Mumford, in "The Dawn of Character", describes how, as the child follows thoughtlessly the impulses within him, some of his actions meet with the approval, others, he finds, with the disapproval, of those around him. When they approve, he is pleased; when they disapprove, he in some way suffers. To begin with, the child had no idea that there was any difference between his actions, that some would be pleasing, and others displeasing to the grown-up people around him. He simply followed his impulses, because he felt the desire within him, independently of results. But in time he learned differently, and he modified his actions accordingly. "He knows bad from good, and according to his mood, according to whether he feels in or out of touch with the person in authority, he desires to be the one or the other."¹⁹⁵

¹⁹⁵Mumford: op. cit. p95

This desire for the approval of others may become a source of vanity, self-display, or other objectionable states, if carried to the extreme, but normally, it is essential to happy social and communal relationships.

As we saw in our survey of the development of morality, the moral code came into being through the necessity of easing the clashes between conflicting wishes or interests in social contacts. And the greatest power for the enforcement of the moral concepts is that of social approval or disapproval. Men are restrained from anti-social acts, by the desire to avoid the displeasure of the group, and to escape its ostracism. On the other hand, they are prompted to noble deeds, by group approval. Thus we go back to our motives of pleasure and pain. Approval brings pleasure, disapproval brings pain.

With some, this is the dominant motive for moral conduct. In order to secure the pleasure of approval and avoid the pain of disapproval, men who would not be kept from wrongdoing by their own sense of right, or by the influence of religion, may yet be kept in the path of morality.

"Desire", says Whitney, "is but the reaction of our organisms to pleasurable experience. Desire is but the biological mechanism to assist our organisms to find again that which brought pleasure." 196

He goes on to say; "Since we have found that desire is the biological

response to pleasurable experience, what use can we parents and other moral educators make of this law? We can control the making of the desire of children and adults to just the extent that we control their discovery of pleasurable experience."¹⁹⁷

A man who merely wanted the approval of his fellow-man would never undergo the experience of Christian repentance, but it is doubtless a factor in the repentance experience of many.

Our penitent sinner knows that he has merited the disapproval of others, and subconsciously, perhaps, is seeking for a way to know the pleasure of their approval, and to escape the pain of their disapproval. To change his conduct may eventually help some, if he had the power within himself to change his conduct, which he probably has not succeeded in doing. But even if he changed, there would be no immediate acknowledgement of his change. Besides, the trouble seems too deep for that.

The penitent then reasons that there are others who have done evil, and who have been branded as sinners, but who have undergone Christian repentance, and they immediately received public approval for this change. Perhaps after all, it is more than public approval that he needs. He would probably not admit to himself, even, that the desire for the approval of others had any influence in causing him to turn to God for forgiveness and restoration. But psychologically, this

¹⁹⁷ Whitney; op. cit. p76

desire for release and for the attainment of approval, is a strong factor. Many would never pause to examine their deeper need, were it not for the fact that they felt this one first. Then, when the crisis is past, the desire for the approval of others, becomes an increasingly strong factor, in keeping and increasing the attained unity.

(b) Desire for Self-Approval

The desire for self-approval is perhaps broader and more inclusive than that for the approval of others, or for the approval of God. In fact both of the others are included in it in cases of Christian repentance, and yet, there are cases where they do not both seem essential to its accomplishment. The atheist seems to attain to a good measure of self-approval, without the approval of God, and so does the Christian martyr, without the approval of others. But even the martyr will doubtless find strength in the belief that some of the present or future generations will approve of his stand.

But the average penitent sinner is longing and seeking not only for the approval of God, but also for the approval of those whose opinion he considers worth while in the matter, whether they be the majority group or a small minority. His own self-approval is largely conditioned by the degree to which he feels that he has obtained the approval of these others, and of God. And the sense of guilt is removed in proportion to the self-approval that is obtained.

"Why do we not discard morality?" asks Whitney; "Why are we moral at all? It is because we have this deep-seated and apparently incapable desire for approval. We are moral because we have to be to satisfy ourselves. In a broad sense we are moral because we want to be." ¹⁹⁸ It is essential to our self-approval, and therefore essential to our completeness.

"The individual", says James, "so far as he suffers from his wrongness and criticizes it, is to that extent consciously beyond it, and in at least possible touch with something higher, if anything higher exists. Along with the wrong part there is a better part of him, even though it may be but a most helpless germ." ¹⁹⁹

This urge to self-approval causes the uneasy feeling of discontent that may express itself in one of many ways. One despairing soul may seek release through intoxicants or drugs, which will drive him to a worse state of wretchedness. With another, it may take the form of rebellion. Despising his own weakness and disorganization, and feeling that others must feel the same way about him, he may try to disregard the opinion of others and his own better impulses, and may go to the greatest excesses. This in turn brings him greater wretchedness, for as a matter of fact, he cannot disregard either the attitude of others, nor his own innate desire for unity and self-approval.

¹⁹⁸ Whitney; op. cit. p68

¹⁹⁹ James; op. cit. p508

The normal procedure, however, is for this state of discontent to urge one to reformation. The matter of approval or disapproval is always in relation to an accepted ideal. The discontent is the result of falling short of that ideal. While some do try to escape the real issue, as pointed out above, the natural procedure is to recognize the true issue, face it, and seek for a satisfactory solution. The only real solution for a loss of self-respect, is to so reconstitute the life, and so make restitution for the past, as to regain it. If it is a case of recognized sin that has brought the discontent, the solution includes making things right with God, through Christian repentance.

"Martyrs", says Whitney, "are those who prefer death to the loss of self-approval. We think of Socrates, of Huss, or of Jesus, and there are thousands whose names we never know. But most of us find some way of retaining both life and self-approval, even though, to 200 others, we seem to have resorted to compromise and sophistry."

Mercier maintains that the highest and truest morality is that which is dictated by internal factors alone; "that which is followed from an instinctive desire to do what is believed and felt to be right: to avoid and repel that which is believed or felt to be 201 wrong." But as a matter of fact, there is no such thing as an

200 Whitney: op. cit. p45

201 Mercier: Conduct and its Disorders. pl57

intelligent instinctive desire to moral conduct. Rather, it is a matter of habitual response, which is developed through consistent attitudes and conduct in conformity with a set ideal. Indeed, this is desirable, but it is not inherited, but acquired, and even though response is not delayed by inner conflict or conscious deliberation, the motivating factors are still at work.

But such is not the case with our penitent sinner. Even after conscious deliberation, his response is not always in keeping with his highest desire. Therefore, he stands in need of reformation, and in his case, that means Christian repentance. This urge for self-approval is undoubtedly a strong factor in bringing him to seek a new condition of life. As pointed out by Josey; "The urge in man for expansion and growth; the urge to end his isolation by becoming a member of good society; and the urge to be true to what he conceives to be right, all play their part in the final victory."²⁰²

The desire to be transformed precedes the effort for transformation. So long as a life is self-approved, there is no desire for change. It is only as discontent comes into the life that the desire for change is aroused. Stolz has pointed out, that "a disquieting sense of undoneness and yearning for freedom from sin and for the possession of peace and moral power are the antecedents of the acceptance of salvation by confidence in God's love. As the condition of inner

202 Josey: op. cit. p194

turmoil and conflict continues, the desire for moral cleansing and victory is intensified and monopolizes the field of consciousness." ²⁰³

Or as stated by Mathews; "So long as human nature is as it is, religious progress waits upon moral discontent." ²⁰⁴

(c) Desire for the Approval of God

The belief in a Supreme Being is so strong in the human race that many have reasoned that the idea of God is innate, that it is born with us and in us, that it is an intuitive truth and involved in our very consciousness, and is therefore a condition of thought and not something demanding a process of reason, and to be reached only as a conclusion. Thus they would hold that the consciousness of God is innate in the soul; and while it may be confirmed by reason, it does not need reason to account for its existence.

A classic example, actual or fictional, is given of the youth who grew from early childhood on a small tropical isle, entirely apart from any known religious instruction or influence. But one morning he was seen on the beach in an attitude of worship at the rising of the sun.

Call this an innate tendency, or what you will, inborn or acquired, but there remains the widely experienced fact that there does come a feeling of reverential respect inspired by the contemplation of something sublime. It comes as a surge from the subconscious, and

²⁰³ Stolz: The Psychology of Religious Living. p217

²⁰⁴ Mathews: Creative Christianity. p31

when examined in the light of reason, it is found to have many roots in the nature and experience of man.

It is said that when Helen Keller, deaf, dumb, and blind from early childhood, had been so educated that others were able to communicate with her, find out her thoughts and convey thoughts to her, it was arranged so that Philip Brooks should be the first to talk to her concerning God. And when he told her about the Creator and Heavenly Father, she burst into the utmost rapture that she was capable of manifesting, and responded through her interpreter that she had long had thoughts about Him and had so much wanted some one to talk to her about Him.

Dr. Wilbur Fisk Tillett, in his much used text book; "The Paths That Lead To God", gives an introductory chapter in which he points out seven well marked paths.

First of all, he lists; The spiritual interpretation and use of nature, in which he says that "whether we study nature extensively or intensively, whether we look through the telescope at the unnumbered worlds of light that constitute our universe, or through the microscope at the elementary substances and ingredients that enter into mineral, chemical and biological forms of existence that are called atoms and electrons, we are driven alike along each and every one of these highways of thought to the irresistible conclusion that Nature

as we know it, is inexplicable without a personal God." ²⁰⁵

The second path that he would call us to survey, is that, man's nature is a revelation of God. He says that this is even more valuable and trustworthy than the material contributed by the physical universe. "This will suggest various subsidiary lines of approach that might bear designations such as Through psychology to God, Through conscience to God, Through philosophy to God, which phrases suggest man's intellectual, emotional, and volitional nature, and point to the fact that he is possessed of a conscience and of moral free agency." ²⁰⁶ Human nature, therefore, even more than physical nature, when studied carefully furnishes to the mind of man arguments which, when logically combined, not only make irresistible the conclusion that there is a God, but prove much as to the essential character of the Divine Being. The fact that man carries in his complex nature a moral consciousness, a sense of right and wrong and a feeling of responsibility that proclaims the existence of a moral system, seems to require a moral God to explain them.

But from the Christian viewpoint, the paths listed as three and four are the outstanding ones. Pathway number three is "The Divine-Human Christ". "This third path, the divine-human Christ, will bring us to a knowledge of God as ~~not~~ only a Creator and Govern~~or~~, but as our loving heavenly Father - and if perchance one~~has~~ forfeited through wilful

205 Tillett: The Paths That Lead To God. p33

206 Loc. cit.

and persistent sin his right to be called a child of God, Christ reveals himself as one who can restore the prodigal son to his Father's household."²⁰⁷

Pathway number four is, The Divine-Human Book, which gives the progressive revelation of God, extending over many centuries, it is completed only in and by Christ. The Bible has come to be recognized as the source of authority for those who come to God, particularly in Protestantism, where no other authority on spiritual matters is universally recognized.

Following in natural sequence, The Church a Witness for God, is listed as number five. He says; "The Church is composed of those who know God in and through a personal experience, and are organized to bring those who know Him not, into that saving knowledge which they enjoy."²⁰⁸ After making due allowance for its shortcomings, no one can deny that the Church is the greatest agency in the world for guiding men to a saving knowledge of God. It is chiefly through the Church that the Bible is able to speak.

The sixth pathway referred to by Dr. Tillett, is, The Revelation of God Through Suffering and Death. This, however, is only one phase of a broader pathway, which might be called; Conscious Insufficiency. When a man comes up against things of life that are too great for him, he is made to feel his own weakness, and to cry out for a power

²⁰⁷ Tillett; op. cit. p36

²⁰⁸ Ibid. p39

greater than his own, and that cry, from the depth of his heart, leads him to God.

"The Use of Reason in Finding God", is the seventh and last of the series, for "reason arrays all these facts into arguments and transforms them into a faith that hath foundations."²⁰⁹

Thus, to the Christian, all these and other factors and experiences, furnish arguments which not only lead to the conclusion that there is a God, but give an insight into the essential nature of the Divine.

These concepts have been conveyed to our penitent sinner. At least he is vaguely familiar with the cardinal doctrines concerning the nature of God. God is just and righteous, therefore He will disapprove of evil. God is concerned about the welfare of all mankind, and since the moral code is for the good of mankind, He would disapprove of its violation. God is the ruler of the universe, and though he rules as a Father, and His dictates are for the good of His children, He would disapprove of rebellion against His will. And sin is rebellion against God. And so, the penitent logically reasons from his knowledge of God, that his quality of life has brought him into disfavor with God. He feels himself an outcast from the supreme Power of this life and of eternity. He is more than a man without a country, he is out of harmony and out of favor with the Ruler of the universe. So far as

209 Tillett; op. cit. p41

spiritual satisfaction is concerned, he is indeed in a state of wretched isolation.

In this consciousness of isolation from God and things godly, man is likely to find himself very lonely and miserable. Man likes to meet with approval, and be approved. He especially likes to be approved by those that he respects and honors. And since God is the supreme object of respect and honor, only God can give the supreme approval. Not only so, but the soul's destiny is in His hands. Thus, it is only through God's approval that man can find peace and unity, security and contentment. And the truly penitent sinner desires it above all things else. It will give him release from guilt, and add the hope of eternal life, and a sense of oneness with the Divine. It will contribute largely to the creation of a unified personality, and self-approval, and will aid in gaining the approval of those whose approval is valued.

Man does not expect to receive this from any source other than God. His sense of logic will not permit him to expect it from God, unless in some way he can gain His approval. Thus, we can readily see that the desire for the approval of God is not only a strong motivating factor in the reconstruction of personality, but is the prime moving factor in the repentance experience. A sense of regret or a desire for completeness is not sufficient. God's law has been broken, or God's love has been slighted or rejected, His loving purpose has been

frustrated. The happy, confident relationship with God has been broken by sin.

The truly penitent sinner's most pressing and conscious desire is for the realization of God's approval, through the experience of forgiveness and spiritual reconstruction. His most profound longing is for reconciliation.

But to believe is not the same as to change oneself; to desire is not always to attain.

Chapter Seven

THE ELEMENT OF GUILT AND THE SENSE OF HOPE

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1. GUILT

In chapter three, we dealt with some of the psychological sources of guilt. In this chapter, we want to view the useful function of guilt in the repentance process.

(a) Guilt and Conditioning Factors

We have seen that guilt may arise from a great variety of causes, but from whatever source it may come, the sense of guilt tends in general to a feeling of disharmony in the soul, and this, of course, will vary according to its intensity. As stated by Underwood; "When it has brought with it a poignant sense of guiltiness in the eyes of God, and caused a man to cry, 'Against Thee only have I sinned', the feeling of unhappiness and division will be acute. Where, however, there is no sharp consciousness of division or divine disapproval, but simply a disturbing realization of the cleft between ideals and conduct, the conflict will probably not take so agonizing a form." ²¹⁰

In addition to the type of life that has been lived, such factors as age, temperament, and training, enter in, as was discussed in chapter four. There we saw the influence of theology, of environment, of training, and of temperament. In speaking of the latter, James says; "The sanguine and healthy-minded live habitually on the sunny side of their misery-line, the depressed and melancholy live beyond it,

in darkness and apprehension."

But ultimately, the feeling of guilt and the sense of sorrow, on the part of the individual, is conditioned by his ideal, and his conception of right and wrong. These ideals are always undergoing change. They are conditioned by both internal and external factors, and these are never completely stagnant. This change may be very gradual, and perhaps not continuing in any one marked direction, and is therefore scarcely discernable. On the other hand, these changes of ideals may not only be marked, but sudden. This is seen in a man whose bent has been to evil, but who comes under a strong religious influence; as in a stirring revival meeting, and very suddenly accepts his best understanding of Jesus Christ as his ideal. In this case, not only has he accepted a new standard for the future, but he views his past in a new light, and there comes to him a strong feeling of guilt and a sense of sorrow for those things in his life which he conceives to be at variance with his new ideal.

It is only in the light of the Christian ideal that most men are made to see the very unsatisfactory side of a life of sin. It is as they compare their own aimless or sordid life with the noble life of Jesus Christ that they realize how unsatisfactory their own really is. Like the child who rushes in from play and unexpectedly finds himself in the midst of distinguished visitors, they see themselves in a

different perspective. He suddenly becomes aware that his hands and clothing are dirty, his hair is disheveled, and as a result, he is very uncomfortable in their presence. It is then that he longs, consciously or otherwise, to undergo a cleansing and general transformation, that he might be able to stand before them again and receive their approval and his own. He may not actually seek this transformation, he may go off and hide, or his wounded ego may cause him to make an ugly scene. But these latter courses will not bring him satisfaction, whereas the former will.

Much has been said and written about the religious awakening of John Bunyan. He is classed as of the radical conversion type, influenced by ~~the~~ stern theology. Some have called him morbid in that he does blame himself very bitterly, in spite of the fact that his actions were not those which would generally be regarded as very sinful. But it is maintained by Stevens that "they misunderstand him. While they are thinking only of bell-ringing, he was thinking of its associations and the state of his own mind that made it possible for him to find his pleasure there while the fellowship of God was in his offer."²¹² It was not that he had committed crimes that were so reprehensible, but that he had been content with his shallow life, when God was calling him to the acceptance of the Christian way. And when he saw this way, and stood in the presence of God, he was

²¹² Stevens; op. cit. p108

thoroughly ashamed of his past.

"It is a common characteristic of puberty", says Ames, "to be hypersensitive with reference to its faults. Youth is liable to become finical and to set up extreme and rigid standards for puerile details."²¹³ Just at this stage of development, the life is very sensitive to new impressions; it is seeking for new ideals. The imagination is also very vivid. The soul has not become calloused by defeat, and is still able to dream, to hope, and to expect the attainment of ideals. At the same time, the soul, or the self, is sensitive to that which threatens its completeness, or seems to bar the way to the attainment of the ideal. Thus, the sense of guilt, arising from a general feeling of incompleteness, may be very acute. It is not occasioned by reprehensible crimes, but by a sense of loneliness, and a longing for oneness with the Infinite.

With others, of course, the sense of guilt arises from reflection upon their evil acts, in the light of a nobler ideal. In the case of Christian repentance, it would be in the light of their conception of the Christian ideal.

As pointed out by De Sanctis; "For the catechumen to the faith, the sense of disgust, or at least distaste, for his old pleasures and habits; his doubts concerning whether he is on the right track; his longing for solitude; his need for a fixed aim and for the

²¹³ Ames; op. cit. p258

equilibrium of his conscience" are all preliminary symptoms of the
 214
 change that may follow. ~~xxxx~~ Very often ~~that~~ the individual spends
 his darkest hours in the days immediately preceding the religious
 awakening.

This feeling of insecurity and insufficiency, as well as the sense
 of guilt and remorse, forms the urge to repentance. It is the desire
 for a change in feeling tone, to escape the unpleasant, and to attain
 to the pleasant.

(b) Guilt and Remorse

We come now to the question of guilt and remorse, as they relate
 to one another and to repentance. The penitent sinner has discovered
 that the way of sin is the way of delusion. The anticipated advanta-
 ges, privileges, and delights, were either not forthcoming, or they
 were offset by the uneasiness, and the tortures of a guilty conscience.
 With this realization, a recoil from the misdeed committed is the
 normal reaction. "Misconduct once stripped of its disguise of goodness
 breeds a sense of inferiority, condemnation, and alienation from
 215
 God."

However, when an individual is compelled by the conflict raging
 within him to admit that a wicked deed has been done, he may attempt
 to clear himself by shifting the responsibility. That the act in
 question is a sin may not be denied, but accountability for it is

214 De Sanctis: Religious Conversion. p67

215 Stolz: The Psychology of Religious Living. p198

disclaimed. A scapegoat is found or invented. The blame may be placed on an individual, on society, on circumstance, on heredity, or environment. It is an effort to relieve inner tension and to escape the penalty of disobedience, by evasion of reality and attempted transference of guilt. It is sometimes referred to as, infantile conduct.

But an effort to shift the blame, while giving some comfort to the shallow minded, will not suffice. It may ease the pain, but not cure the trouble. The feeling of anxiety, incompetency, incompleteness, failure, and impending disaster, remain. Sin is a radical disorganizer of personality, and the psychological effect of an aroused conscience is not to be successfully ignored. The natural psychological urge is to harmony and completeness, and when this is not to be had, the general sense of uneasiness and discontent may evolve many forms of psychic torture.

It may take the form of haunting terror, fear of being found out, or of suffering punishment. When King Herod heard of Jesus, his message, and his mighty deeds, he was so terror-stricken that he imagined that John the Baptist, whom he had beheaded, had risen from the dead to ²¹⁶torment his murderer.

Again, this sense of guilt may develop a feeling of inferiority. One is not master of his own life, and he feels that others look down

upon him because of his moral weakness. In fact he may not feel equal to other men. This sense of inferiority may take one of several channels. It may cause him to be shy, and to avoid the company of others, though shyness in general is not to be taken as an indication of a guilty conscience. Again, it may cause him to bluster and domineer, in an effort to hide his true feeling, even from himself, as is true with other types of inferiority. Many a man, dominated by a sense of inferiority resulting from his life being weakened by sin, will take to strong drink to bolster his courage, or to help him forget. Another may turn the more violently to the pursuit of evil. If he cannot do what he wills to do, then he seeks expression in whatever channel is left open.

Again, the sense of uneasiness and discontent, increased by repeated failures, may lead to abject remorse. One may be so overborne by his feeling of inferiority, that it increases his weakness and helplessness, until he gives up the struggle.

Closely coupled with the thought of inferiority, and that of guilt and remorse, is the desire for approval, which was discussed in the preceding chapter. It is natural to regard the approval of one more highly than that of another. The approval of the king is more to be desired than that of an outcast. The approval of a loved one is more to be desired than that of a passing stranger. The greater the interest in the individual, the greater the desire for his approval, and the

greater the shame to one who realizes that he has not merited that desired approval. What then of the one who is conscious of having sinned against God? Not only does he regard God's holiness and majesty, but his own eternal destiny is in the hands of this One against whom he has sinned. He has placed a barrier between himself and the One who could be his best friend. In shutting himself off from God, he has shut himself off from all of the things of God. Is it any wonder that he feels so poor and wretched when he realizes his condition?

Stevens has pointed out that the man of guilt "is not merely troubled about the sinful act but also about his sinful heart; not so much about the deeds done as about the state of mind, the nature, the condition of the soul that made it possible for him to do the deed. The deed is a revelation to him of what he himself is; it is the symptom of a disease, and the disease is an alienation, an enmity against a friend, a benefactor, a deliverer."²¹⁷

The normal way, in fact the only way to a satisfactory solution of the problem of guilt, is to use the sense of guilt as a guiding influence toward the realization of our ego ideal, accepting its present unpleasantness for the sake of the larger life to which it would lead. In the Christian faith, there is hope for the sinner.

If the pain of guilt and remorse can lead the penitent sinner into the realization of that hope, into a sense of forgiveness, a feeling

²¹⁷ Stevens: op. cit. p106

of oneness with God, and a resultant psychic completeness and contentment, then the guilt and the remorse were well worth the price. It seems the only adequate way for one to gain his own lasting self-approval. It is the only way to the abundant life.

(c) Guilt and Hope

As we have seen, the moving quality in guilt, is its power to bring us to condemn ourselves, with the accompanying consciousness that God too condemns us. It is this second consciousness that becomes the determining factor in the method of getting free from guilt. Since there has taken place a disturbance in our personal relationship with God, He alone can set it right. "Indeed", says Mackintosh, "the sense of guilt is of itself a token of hope; it proves we are not hopelessly lost to goodness, because our eyes are not fast closed to the reality of God. Willingness to accuse ourselves is evidence that He has not
218
wholly forsaken us."

Guilt and hope are inseparably related in the repentance process. The sense of guilt prompts the desire for a change in condition and a change in relationship. It is hope that presses this desire into actuality. "Speaking generally", says Lang, "the psychological condition most favorable to the conversion-process is self-discontent and
219
contentment the most unfavorable."

218 Mackintosh: op. cit. p67

219 Lang: A Study of Conversion. p210

The same, of course, is true in the case of repentance. Jesus' description of the Pharisee and the Publican at prayer in the temple, illustrates this thought. It was the sense of guilt and hope that prompted the Publican to plead for forgiveness. The Pharisee was quite content to remain as he was.

As mentioned before, remorse alone will not suffice. In itself, it is a blind urge, a discontent, an uneasiness, a sense that all is not right, perhaps a dark ^{or} foreboding of impending danger. The result depends upon the direction given to this urge. As stated by Selbie; "It is simply that 'godly sorrow which leadeth to repentance', and from it repentance must be carefully distinguished. In the process of recovery from sin both have their part to play, but while remorse looks to the past with no feeling beyond one of vain regret, repentance looks to the future with hope. It is a subjective state brought about by recoil from sin and involving a transference of attention to the
220
idea of escape from it."

In reality it goes beyond the desire for escape. It includes the desire for attainment, and all ~~the~~ the other elements that ~~go~~ to make that desire an accomplished fact. "The penitent is summoned to face the facts of his sin, that in his revulsion from it, he may turn for
221
deliverance to God."

220 Selbie: op. cit. p236

221 Fletcher: op. cit. p214

There are, of course, many attitudes both toward God and toward repentance. James has likened God to a court of final appeals, in the thinking of many men. The judgment of the world has condemned them, but to the penitent there still appears to be a residuum of worth left over after the sins and evil have all been told off. The capacity of the individual in acknowledging and regretting the sin and evil is the germ of a better self, but of this hidden germ the world does not take account. "Then", says James, "we turn to the All-knower, who knows our bad, but knows this good in us also, and who is just. We cast ourselves with our repentance on His mercy: only by an All-knower can we finally be judged."²²²

It is this attitude that prompted the prayer of Augustine, when he came with his confession of guilt, and his desperate plea for grace. "For, Thou art righteous, O Lord, but we have sinned and committed iniquity, and have done wickedly, and Thy hand is grown heavy upon us, and we are justly delivered over unto that ancient sinner, the king of death; because he persuaded our will to be like his will, whereby he abode not in Thy truth. What shall wretched man do? Who shall deliver him from the body of this death, but only Thy Grace,²²³ through Jesus Christ our Lord."

During the struggle of Augustine the sense of guilt was much

²²² James: op. cit. p138 Foot note.

²²³ Augustine: Confessions. p182

stronger than that of hope. Much of the time he seemed to be in almost utter despair. Then the faint hope would come again. With the coming of hope would come also the striving for release from guilt and sin.

But hope is not the final step. It is not until hope becomes assurance, that peace is found. The step between is that of faith. Thus, guilt, hope, faith, and assurance, are the milestones from sin to regeneracy.

2. THE BASIS OF HOPE

What is the basis of the hope that comes to the penitent, burdened with his sense of guilt? From whence comes this hope that may grow into faith and blossom into assurance? Indeed, it is a many sided question, and one that the psychologist does not find entirely amenable to his technique. And yet, it is one that he cannot ignore in dealing with the question of repentance.

There are many factors that the psychologist can observe and examine, which throw light upon the subject. Some of them have already been dealt with. Perhaps two of the strongest bases of hope, from the observable, human standpoint, are to be found in the doctrine of the atonement, and in the recognized experience of others.

Bruce says that along with conviction of sin, God leads us to apprehend the gospel of forgiveness presented in Jesus Christ. "His

work is creative, and we cannot penetrate its many secrets. But we may say that our growth Godward proceeds along two lines, the deepening sense of our sinfulness, and the growing assurance that all needed grace is in Jesus Christ. And so we come to perceive that it is our duty to make use of His promised help for all our necessities, and to yield ourselves to Him to be moved as He wills." ²²⁴

(a) The Atonement

While it is not the function of psychology as such, to pass judgment upon theological concepts, as such, it is tremendously interested in observing the reaction of the individual, as he responds or fails to respond, to given theological concepts. And since no psychological study of Christian repentance could be complete without at least taking into account the influence of faith in the atonement, it seems well to give a very brief summary of the Christian attitude toward that well known creator of hope and faith.

The Christian doctrine of the atonement, of course, finds a background in the Old Testament teaching, particularly in the words of the prophets. It embraces "a doctrine about God, a doctrine about man, and a doctrine about the means of communication between the two." ²²⁵ God is the creator of man, One whose nature is that of righteousness and love. Man is meant to become like unto God, in that he may live

224 Bruce: op. cit. p100

225 Beeching: The Bible Doctrine of Atonement. p55

among his fellows a life of righteousness and love. The doctrine further holds that if man is unrighteous and unloving, he sins against God, being rebellious to His will and design. God desires that man should know and love Him with all his heart, and mind, and soul, and strength, for only through the knowledge and love of God will he understand God's will, and do it. "What interferes with this consummation, therefore, is defect of knowledge and defect of love; and so any process of atonement must be two fold: a revelation of God's nature, and a change of man's disposition towards Him." ²²⁶

John McLeod Campbell, would maintain that the change of man's nature is also two-fold, one retrospective, referring to the evil from which that grace brings deliverance, and the other prospective, referring to the good which it bestows. Then he goes on to say; "Of that evil men have the varied and sad experience, as they have also feelings that may be interpreted as longings after that good; but that experience is unintelligent, and these longings are vague, and the grace which brings salvation is itself the light which reveals both our need; explaining to us the mystery of our dark experience, and directing our aimless longings to the unknown hope which was for us ²²⁷ in God."

Thus, atonement is conceived to be a divine task, for it is

226 Beeching: op. cit. p56

227 Campbell: The Nature of the Atonement. p4

further held that "God alone can reveal Himself to man, and God alone
 228
 can change man's heart."

In Old Testament times, God committed his redeeming work to
 mediators - Moses and the prophets - who had the double function of
 bringing to men the knowledge of God's love and righteousness, and
 of opening men's hearts so far as they could to welcome it, in order
 that they might surrender whatever separated them from the will of
 God. "When prophecy closes it has been made clear that, although God
 does not compel man's will, yet redemption, not only as revelation,
 but as the acceptance of revelation, is of God's grace; that God must
 give not only the knowledge of His will in commandments, but also the
 229
 power to obey them."

Along-side this prophetic teaching was the work of the priests, the
 sacrifices of the temple, and an ever-growing mass of laws and codes
 to regulate conduct. In time this tended to become formalistic, and under
 the later pharasaic law it was not so much a matter of feeling as of
 doing, not attitude but conduct. "On this system", says Beeching, "each
 man must save himself from sin; and those who would not take the trouble
 230
 to do so must be excommunicated." Religion was looked at from the
 national viewpoint, but not from the viewpoint of the individual who
 found himself in need of forgiveness, and a new start.

228 Beeching: op. cit. p56

229 Loc. cit.

230 Ibid. p57

It was into this atmosphere that a child was born. And they called his name Jesus, for he was to save his people from their sins. It is evident from the early days that he conceived of his mission as being one of saving. In that memorable discourse in the synagogue in Nazareth, he read the promise of a deliverer, from the prophet Isaiah,²³¹ and then added, "This day is this scripture fulfilled in your ears."²³² Again, in dealing with the man sick of the palsy, he said, "Son, be of good cheer, thy sins be forgiven thee."²³³ We hear him say, "The Son of man is come to seek and to save that which was lost."²³⁴

Jesus gave full sanction to the doctrine of the prophets as to God's constant love of all men, evil as well as good, and His readiness to forgive whenever they would look to Him in penitence. This is beautifully illustrated in his parable of the Prodigal Son. Here is the illustration of the "unrestrained and unconditional forgiveness that the Father vouchsafes to the children who come back to Him, confessing their unworthiness, and the new life He gives them in His presence."²³⁵ Jesus strongly defended himself against the criticism of being so much in the presence of sinners, saying; "I am not come to call the righteous, but ~~s~~inners to repentance."²³⁶

²³¹ Isaiah 61:1

²³² Luke 4:21

²³³ Matthew 9:2

²³⁴ Luke 19:10

²³⁵ Beeching: op. cit. p61

²³⁶ Matthew 9:13

What then are the conditions of forgiveness? In the story of the paralytic, the only condition mentioned is that of faith. The account of the woman who was a sinner, but who came to anoint Jesus, dwells upon personal attraction to Christ. Then the words; "Her sins, which were many, are forgiven, because she loved much."²³⁷ We see the same attraction drawing Zacchaeus and Nicodemus, the apostles, the disciples, and the multitudes, though the motivating impulse is not always so clear. Beeching says; "Our Lord drew the sinners to him by the revelation he brought them through his presence of the Fatherly love of God." Perhaps here lies the sum of it all. He said, "I am the door; by me if any man enter in, he shall be saved, and shall go in and out and find pasture."²³⁸ By whatever impulse an individual is led to trust Christ to lead the wandering soul into the safety of the Father's fold, through that impulse does he find salvation, in that through Christ he does find his way to God.

The facts of salvation correspond with the theory of salvation as enunciated in John 3:16. "God so loved the world that He gave His only begotten Son, that whosoever believeth in him should not perish but have eternal life." "The world was perishing because, not knowing God, it missed the true Fountain of Life; but to know God was inevitably to love Him and grow into His likeness; and to believe in Christ was

²³⁷ Luke 7:47

²³⁸ John 10:9

the God-appointed way to know God."²³⁹

Just as Jesus conceived of his task in life as being a saving task, so he conceived of his sacrifice and ultimate triumph as saving forces. It was for the salvation of men, that he gave his life a ransom for many.

"If Christ, by carrying his love for mankind to its consummation in death, could pour out upon mankind his own very spirit of love, which was nothing less than the very spirit of God, would not this bind God and man together in an indissoluble covenant, within the unity of the divine spirit? That, indeed, is the Atonement."²⁴⁰ It is a gospel of God's free pardon to all who will allow themselves to be led by the spirit of Christ.

Cross has said that "in as much as the tragic death of Jesus disclosed as nothing else would have done, so far as we can see, the quality of his whole career it has been called the atoning deed."²⁴¹

Campbell has expressed the thought that seems to be in the mind of the penitent, when he said; "I believe that the atonement has been an atonement for sin, having reference to all mankind; I believe this to be distinctly revealed."²⁴²

Truly, the atonement had one great overarching purpose; that of

²³⁹ Beeching; op. cit. p62

²⁴⁰ Ibid. p74

²⁴¹ Cross; Christian Salvation. p204

²⁴² Campbell; op. cit. p2

reconciling man to God. As stated by Oman; "To be reconciled is to be forgiven, and to be forgiven is to be reconciled, yet Christ's whole manifestation of the Father depends on putting reconciliation first in our thoughts. We are not reconciled when, upon condition, God has forgiven us, but we are forgiven when we know that He is waiting to be gracious. No word of religious insight says we need to beseech God to be reconciled to us."²⁴³ The free acceptance of this view makes a tremendous psychological difference.

To the guilty soul this doctrine of atonement, including the doctrine of grace, is indeed a basis of hope. Perhaps at first it is nothing more. It may be that the urge to repentance is not strong enough to cause him to desire more than a hope; one that he can hold in store for possible future use. It may be that the sense of his own evil and weakness is so upon him that he lacks faith that the atonement is sufficient for him. It is still a hope, sometimes rising, sometimes waning, but nothing more. But with others, from the hope springs faith, and through faith comes assurance. The observer may see the transformation, while the transformed testifies to the working of the Spirit of God. While there are many channels through which hope comes to the penitent sinner, it is faith in God's grace that is at the base of them all.

²⁴³ Oman; Grace and Personality. p217

(b) The Experience of Others

While the basis of the hope for Christian redemption is to be found in the assurances contained in the doctrine of the atonement, that hope is generally conveyed to the penitent through the redemptive experience of others.

The entire history of the Church is one of testimony to the power of redemption, to those that believe. A person cannot well live in a so-called Christian land without knowing of this general testimony. It is not only the theme that runs through preaching, religious teaching, and Christian literature; it is a theme that has of necessity made its way into secular history, literature, art, and music. It is in the public press in one way or another, and over the radio. Again, it is a topic of frequent conversation. Everywhere there are living and walking examples of the change that can occur in a life through spiritual transformation. A man cannot well be completely ignorant of this testimony.

As the testimony comes to the average individual apart from the Church, it is likely to be in the form of a suggestion, rather than in explanation of the doctrine of grace and the atonement. And yet, if he is seeking for release from sin, it does present itself to him as a hope, and if he is really in earnest, or even moderately interested, the way is opened for an investigation. As a matter of fact, he would probably never have a sense of guilt without this

testimony from the lives of others.

If then, he does turn to Christianity for help, he will probably find his first strength from the life and testimony of those whose lives he can admire. There is a good deal of truth in the statement that the Christian is the sinner's Bible.

An examination of the findings of Starbuck and of Clark discloses that a good percentage of the religious awakenings studied by them were direct results of example and social pressure. Many of the testimonies were to the effect that they were led to be Christian through admiration for Christians. Others testified that their decisions were reached in religious services, where they saw others going forward as testimony of acceptance, and felt impelled to do likewise.

The whole work of the Church and the ministry includes the element of witnessing. They not only witness to the teachings of the Bible, but to their own experience, and to the experience of others. So great a witness cannot but be a source of hope to those who are burdened with a sense of guilt, and who are seeking, ever so blindly, for forgiveness and union with the Infinite.

Many preachers, like Bunyan, Jonathan Edwards, Billy Sunday, and others, particularly among mass evangelists, have employed the technique of displaying their former vices in their deepest hues, and then putting their present joys and triumphs along side. This is not a modern innovation. It was used effectively by St. Paul

and St. Augustine. They present themselves as being examples of what the grace of God can do for a miserable wretch, and through this example and testimony many another miserable wretch has found the way to assurance and newness of life. It is not the place of psychology to explain how, but it is the place of psychology to note the change in attitude, conduct, and testimony.

Thus, we see that while the sense of guilt has many conditioning factors, both as to cause and intensity, it does carry with it a general state of uneasiness, apprehension, and perhaps remorse. At the same time, this sense of inner discontent forms an urge for a change. Observation and reason would dictate that the only lastingly satisfactory solution is to be found through pardon and release from sin, on the one hand, and since sin is against God, that pardon and release must come from God. On the other hand, if God is the controller of destiny, union with God is essential to a lastingly satisfactory life.

In the light of his own feeling of unworthiness, the sinner may feel that this is beyond his attainment. With the doctrine of grace, and the atonement, there springs hope, perhaps the hope of desperation. But with the witness of the experience of others, some of whom testified to being as he now feels, there comes an added hope. And through it all, he may be led to actively desire and seek for this pardoning grace of God, and like the prodigal son, at least a small

place in the Father's house.

With many, the transition from there is short and easy, but with others, the struggle may continue bitter and long.

Chapter Eight

THE CONFLICTING WISH

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1. THE EVIDENCE OF CONFLICT

Now what of our penitent sinner? He has come to the place where he not only has a consciousness of his sin and estrangement; not only a desire for transformation with its resultant forgiveness and approval, but he has looked to Christ as the way of reconciliation to God. And though he feels thoroughly unworthy, and without merit, he does find an element of hope in the doctrine of the atonement with its promise of grace, and in the example of others who testify to their own like experience. But hope is not assurance, and desire is not attainment. It is an approach to it, a necessary approach, but more than that is required.

If all the life forces, or even the predominant life forces, sought the transformation, it would be simple enough both from a psychological and from a theological viewpoint. But they may not seek it. The urge to sin and to evil may continue present. The urge to rebellion may continue strong, and haughty pride objects to admitting the faults. All of the protesting urges, sentiments, and other rebellious forces are set over against the wish for freedom from guilt, union with God, and integration of personality. He also fears a failure, a relapse into sin, and may determine to try self reformation before asking God for pardon. He is torn with conflicting

desires, impulses, and wishes. Again, if he looks to the experience of others, he finds that his condition of conflict is shared by many. He may be discouraged by the fact that even those who have turned to God for help, and testify to a good measure of peace and harmony, are still victims of the conflicting wish. And sometimes even they accept the lower, rather than the higher impulse.

(a) An Abundance of Testimony

Long centuries ago the Epicurean poet declared; "I see the better course and approve it, but I follow the worse." Perhaps even more familiar are the words of St. Paul, "For the good that I would I do not; but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with
244 me." Thus he declares the conflict, denies any desire for the evil, so far as the organized self, or "the inner man" is concerned, but does not deny responsibility for it. And so the cry has sounded in bitter self-condemnation through the ages. Whether with so-called saint or sinner, this experience is all too familiar. Here lies the gulf between knowing and doing. "Sometimes the will is so weak that it cannot rise above wishing; we wish to do good, but cannot will it." 245

Just as there is a difference between knowing and doing, so there

244 Romans 7:19-21

245 Stalker:op. cit. p227

is a difference between wishing and willing. The wish is the voice of an impulse, the will is the sentiment of the personality. Since the wish is the voice of an impulse, it may either be in harmony with the will of the organized self, or it may be at variance with it. As a matter of fact, the testimony of practically every individual is that it does come from both sources. It is from these wishes, then, that moral and psychological conflicts arise.

Often, although one knows what is right, and desires what is right, his longing to satisfy the wish of the moment is so strong within him that he is powerless to resist it. "Momentary desires assert themselves with such force that they outweigh other and higher
246
desires."

(b) Degrees of Integration

Stolz has said that, "it is safe to infer that but few personalities are always perfectly organized or in process of becoming so. In most of us there are areas of experience which are not in subjection to the dominant interests of the person, areas which we ignore or condone, areas which if or when they disturb our tranquility are repressed without serious disruption of the personality as a whole. Even in cases which pass as normal, organization is as a rule relative."
247

It might be added that even in a perfectly integrated personality

246 Mumford; op. cit. p101

247 Stolz: Pastoral Psychology. p27

the conflict of wishes would not be eliminated. Not only are there more wishes than can be satisfied, necessitating the making of choices between conflicting urges; but there are still wishes that arise in opposition to the will. At least we must concede this point if we are to hold that the personality of Jesus Christ was thoroughly integrated. Every one of his temptations arose in his consciousness in the form of a wish. His temptations in the wilderness, and his prayer in the Garden of Gethsemane clearly enunciate that wish. The difference is that in the integrated personality, even though the integration is not complete, the will is normally master of the wish, and does have the power to view, to judge, and to act in accordance with that judgment.

But our penitent sinner is still far from this stage. His personality is either slightly integrated, unintegrated, or disintegrated. "The unintegrated group", says Stolz, "consists of those whose interests have never been coordinated by a master principle. In such cases the components of personality may be good severally, or bad, or intermixed, but they do not constitute a working whole with a character of its own."²⁴⁸

It is often difficult to determine to what extent the unintegrated adult is responsible for his conduct. It may reflect a state of adult infantilism. There may be subnormal mentality at the root of it. It may

²⁴⁸ Stolz; The psychology of Religious Living. p185

be that he is too indolent or too indifferent to exert himself. It may spring from inherited qualities that do not give a satisfactory response to external stimuli. But on the other hand, the individual may be perfectly normal, but has never been really challenged with a purpose or an ideal that could claim the supreme allegiance of his sentiments. In other words, there has been no strong unifying factor in the life, round which the life forces could rally.

In addition to the integrated, and the unintegrated, there is the disintegrated group, which makes up a considerable percentage of the population. The reference is to those who have not maintained the stage of integration reached. "When the organizing agency collapses or is repudiated it is as if the traffic policeman had withdrawn from his post. The strong but reckless and selfish drives, released from control, collide with the tender and considerate interests, and confusion, conflict, and disorder occur. If the disruption of personality is serious, thinking is irrational, the emotional responses are spasmodic, unstable, and variable, and behavior is unco-ordinated and unpredictable."²⁴⁹

This disintegration may be the result of loss of faith in the central ideal held. This is often true where the central philosophy of life has been based on unreality. Again, it may be that unharmonious impulses have been given such play as to weaken and then

²⁴⁹ Stolz; op. cit. p187

overthrow the will.

(c) Conflict and Chaos

Brown has said that "in each one of us is a group of warring impulses, between which we find it almost impossible to keep the peace. It is not simply selfishness and altruism that are at war within us. Different kinds of selfish^{ness} struggle for the mastery, and different kinds of altruism. Shall we choose money or pleasure; knowledge or fame? Shall we work for our family, or for our country, or for mankind? These inner limitations to the life of freedom are quite as formidable as those which grow out of the external environment. What we need is not simply a new environment, but a new self." 250

And yet, the penitent may not find it easy to attain to that new self. Memories arise to bring doubts, conflicting wishes, dark forebodings. The past is real, the future vague. Then the multitude of factors pulling this way and that, until it is small wonder that one in this condition is likely to have a general feeling of restlessness, indecision, a longing for some change perhaps only vaguely conceived. With others it may be a state of deep remorse.

Augustine describes the urge within him that seemed to say; "Cast thyself upon Him, fear not He will not withdraw Himself that thou shouldest fall; cast thyself fearlessly upon Him, He will receive, and will heal thee." And I blushed exceedingly, for that I yet heard

the muttering of those toys, and hung in suspense. And she again seemed to say, "Stop thine ears against those thy unclean members on the earth, that they may be mortified. They tell thee of delights, but not as doth the law of the Lord thy God." This controversy in my heart was self against self only."²⁵¹

Ultimately, temptations are not from without, but from within. The suggestion may come from without, but it is only as there is an inner response to that suggestion, that it forms an urge and becomes a temptation. "No temptation would have the slightest effect", says Hadfield, "were it not that it appealed to some desire within us, which normally we ourselves suppress."²⁵²

Thus the thing most needed, is a change of desire. But according to the testimony of the Apostle Paul, and millions of others, it is not as simple as all of that. For even after the dominant desire is for good, at least some of the temptations to evil seem to persist. So let us turn from the evidence of conflict, to an examination of its basis.

2. THE BASIS OF CONFLICT

(a) An Internal Clash

It has already been pointed out that the conflict is within the individual; that it is always between opposing wishes, and often

²⁵¹ Augustine: Confessions. p213

²⁵² Hadfield; op. cit. p39

opposing tendencies, within the self.

In the chapter on The will and the Moral Freedom of Man, it was pointed out how the sentiments and dispositions united to form the organized personality. It was also shown that outside the organized personality, there are many mental and biological impulses and factors, which may not be thoroughly integrated. After all, the personality, or the organized self, includes only that portion of the life which is included in the master-sentiment. Consequently, there are still uncorrelated forces and factors in the life outside of the organized self. Rightly speaking, this does not constitute an opposing will, but does constitute a more or less organized opposition to the will.

Mackenzie points out that the origin of our conflicts "lies in desires arising from specific tendencies whose satisfaction is unacceptable to our conscience, or which would reduce our status in our group."²⁵³

There is in man a need for moral and rational unity, and this is as innate in him as are his instinctive tendencies. That which seems illogical to him immediately arouses the opposition of his conscious self. It is because of the fact that some of his urges and promptings seem so illogical to his conscious self that the conflict is so intense. According to Mackenzie, "man is not satisfied to preserve

²⁵³ Mackenzie; op. cit. p111

the self; it is a definite kind of self, a moral self, a self in
conscious relation to society that he attempts to maintain." ²⁵⁴

And with our penitent sinner, this cannot be achieved except through a satisfactory relationship with God. And yet, this cannot be had so long as the rebellious wishes continue to gain the mastery.

(b) The Power of Suggestion

In considering the basis of the conflict, it is well to note the power of suggestion, in this connection, and how this power can be utilized either for good or for ill. In his book on, "The Psychology of the Christian Soul," George Stevens has given a very good discussion on temptation, and how its frequency and power becomes greater. He says; "We are supposing that the soul has accepted the evil alternative, and the evil deed is done. Now it was done in a certain place, at a certain time, probably in the presence of some companion; in short it ²⁵⁵ has its associations, which are many."

Thus, there is set up a set of associations. When the sinner passes the place again or meets again his companion, or any one of the many associations recur, the tendency is for the thought of the sin to immediately rise to his mind. And having come to his mind, he may dwell upon it and in imagination live it over again, and in living it over in this way, it becomes a new temptation, and will at least revive

254 Mackenzie: op. cit. p112

255 Stevens: The Psychology of the Christian Soul. p124

something of the old desire. If he yields the second time, this second transgression in its turn has its own associations of time, place, manner, and companions, and each in turn has its innumerable associations. The recurrence of any of these associations, close or remote, is likely to call again the thought of the sin.

A suggestion, is the presentation of an idea to the mind in some form that is intended to make an appeal. But before it can appeal, it must come with the appearance of a good; not necessarily a moral good, but still a good that promises to satisfy some want or wants.

If it is a suggestion from the mind, conscious or otherwise, it may be taken as the voice of some inner desire. With it may also be presented the claim of an opposing desire. Say the suggestion is a temptation to evil, there will also be presented to the mind the moral alternative. Thus, the two come together, the apparent good and the real good, but only one will have the center of attention. Man is so constituted that he can only give the exact center of attention to one thing at a time. He may rapidly waver from one to another, but always one has the center and the others the fringes and background.

In the conflict of desires, the fixing of the attention becomes an important factor. Those associations out of the subconscious arise to aid it - memories, ideas, illustrations, emotions gather round it, and the opposing desire will be gradually forced into the

background, where it loses vitality and the power of appeal. And unless something occurs to cause the shifting of attention, the particular appeal which it has centered upon, is the victor. This is as true in regard to the good, as it is to the evil.

If in that first meeting of the conflicting desires, the force of the will is brought strongly into play on the side of the moral alternative; if the temptation is viewed and condemned as unworthy, and the instinctive urge, whatever it may be, is given wise and wholesome direction, the problem may be lastingly solved. On the other hand, if the idea is toyed with or yielded to, it will return, and this constant repetition fixes the sin in the consciousness making the recurrence of the temptation certain, and the sin almost inevitable. As stated by Stevens, "the associations of sin multiply as we go on sinning, and get connected and intertwined with one another, forming by and by a complicated network of morbid, sinful suggestions, until our besetting sin springs upon us from every point of the compass, and God's glorious universe becomes a hideous mass of putrefying
 256
 corruption."

With the sinner, the appeal of sin is often so strong that he seems unable to focus his attention upon other than evil. When the suggestion presents itself, it immediately takes the center of focus,

256 Stevens: op. cit. pl27

and though the protesting of virtue in the background is such as to make the individual perfectly wretched at the realization of his own weakness, and because of the unpleasant and undesirable ultimate consequences, still, he cannot turn his attention from the suggestion to obtain this particular gratification. The power of the will has broken down. It is only through the reorganization of the personality, thus increasing the power of the will, that he can become a self-determining individual. And in most cases, if not in all, he must look to forces outside of himself for this reorganizing power.

(c) Conflict, and the Urge to Satisfaction

The whole urge of life is an urge to satisfaction. Each instinct, each impulse, each sentiment, is seeking its own. And satisfaction means pleasurable sensation. But, as may be illustrated in social contacts, one claim runs counter to another, they clash, and in the clash one or both may suffer. Society has tried to eliminate clashes through cooperation, and the moral code. Through this, each person is given directed channels of satisfaction within bounds. Man has found that life is more pleasant and abundant by staying within these directed channels and bounds, than it is without them. He also finds that the conflicts and tragedies of life are greatly reduced.

This same thing is true in the life of the individual. All the separate elements of his being are seeking for pleasurable sensation.

He could not survive, much less progress without it. Pleasurable sensation comes from the satisfaction of the urge for food. It also comes from the urge for knowledge, from caring for the young, from the creation of art, from fellowship with the Infinite.

And so, this urge to satisfaction that is the source of so much difficulty, is also the source of that which makes life worth while.

It should not be amiss to mention again the danger of repression. Perhaps it is at this very stage in the repentance process that repression is most likely to occur. And it will most likely come from placing the emphasis upon the evil from which one would flee, instead of on the ideal to which he would attain. In attempting to crush out the evil, one is likely to drive the impulse into the unconscious, which, of course, is not a solution.

Thus, it may be said that the urge to satisfaction is at the bottom of all conflict. It is the clashing of desires. It was the recognition of this fact that gave birth to the doctrine of Buddhism. Its ideal is to do away with all desire, and if successful in this, there would be nothing left that matters. But that kind of an existence does not appeal to the average mind. And so, the great question of the penitent is; Is there a way out of this predicament, and this unsatisfactory mental, moral, and spiritual condition?

3. THE WAY OUT OF CONFLICT

(a) Grace - God's Free Gift

So long as man is burdened with a sense of guilt, he is not free to reorganize his life on new lines. His guilt rises up to haunt him, to discourage him, and to weaken him. He knows that sin is against God, and so long as it remains he cannot have any sense of oneness with God. And if union with God is to be the central factor in his spiritual reconstruction, then the entire process is impossible so long as guilt remains. Guilt is a state of consciousness that influences the entire realm of attitude and response. The sense of guilt makes the child dread the sight of its own parent. He is miserable in the presence of the parent, until he has the assurance that he is forgiven. It is not surprising that the consciousness of forgiveness is often accompanied by a feeling of release and joy, that may manifest itself in a show of affection and anxiousness to cooperate.

It is in this way, that the first step out of conflict for the penitent who has attained to a sense of hope, is through the consciousness of sins forgiven. It is impossible to have harmony, to have integration, in a life that is striving toward the Christian ideal, and yet feels estranged from God. Such a procedure is utterly inconsistent, and is so recognized by the penitent. He feels that he is evil, and evil cannot dwell with the Eternal.

It is with this realization that many penitents turn from God in shame; they dread His very presence. They long for moral reformation, hoping thereby to live down their guilt, but so long as the guilt remains, they lack the inner unity which is essential to its attainment.

Mackintosh has said; "To understand forgiveness, we must take the relation of religion to morality on its deepest plane. By the creative will of God we have the moral law, the moral consciousness, at the core of our being; and in accordance with this our given constitution, it looks not merely altogether natural but positively obligatory that we should seek to win our place with God on the lines of moral achievement. Yet, the harder we try, the more certainly we lapse into
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 despair."

Indeed, the struggle may, and sometimes does, seem very hopeless. The organized self cannot be a victorious self until it attains to a good measure of integration or unity, yet it cannot attain to this integration, with a knowledge of sins unforgiven. Then the penitent asks, how can one expect or even hope for a consciousness of sins forgiven when his life is so utterly unworthy, and which, even while desiring reformation continues to yield to temptation?

Lang says; "Desire to possess Christian ideals is inhibited by

old conflicting ideas and limitations. The struggle continues until
 the new ideals are given up or the old limitations broken down." ²⁵⁸

This, of course is true, but there is but one satisfactory way for the old limitations to be broken down. First must come the assurance that sins are forgiven, and with that consciousness there is an emotional release that tends to break down the barriers that have divided the self. With this emotional surge the life seems drawn into a unity of feeling, interest, and desire. The sense of joyous gratitude to God tends to sweep all opposition out of the way, at least for the time being. Thus, through the knowledge of sins forgiven, integration is obtained, and with emotional as well as intellectual integration, the matter of conflict is more easily and successfully met and dealt with.

But how does this consciousness of forgiveness come? Mackintosh has well summed up the Christian viewpoint when he says; "There is but one way out; we are undone except as there is made good to us the utter free forgiveness of God. And the state or attitude of thought, feeling and will in which we receive this inestimable gift is that which can only be designated by the two great words, Repentance and
²⁵⁹
 Faith."

God's grace cannot be merited, if it could be it would not be grace.

258 Lang: op. cit. p99

259 Mackintosh: op. cit. p235

It is that which is gratuitously given. Therefore, since a man cannot merit God's grace, neither can he be unworthy of it. It is not given on a basis of worthiness or unworthiness. When the penitent really has faith in that, and turns to God with that assurance, the Christian teaching is that he is already forgiven. Thus he is forgiven while still disorganized, disintegrated, and in sin, and it is through the consciousness of that forgiveness that he attains to integration, and a life of victory. Psychologically the first essential to dissolving the conflict situation, is the attainment of the consciousness of God's grace, as God's free gift.

(b) God's Measuring Stick

Let us again be reminded that the attainment of integration does not eliminate conflicts. Conflicting wishes will continue to present themselves, although not with the same frequency or the same intensity. But the great difference lies in the fact that there is now a new power to regulate them.

The conflict situations are not always clear cut, so far as good and evil is concerned. Consequently there needs to be discriminating choice, in keeping with the ideal of a unified life. For example, an individual desires both to remain at home with his family, and at the same time desires to go out into the world to make his own way. While under this conflict, he may be very miserable. But having chosen one

or the other, the life forces center around this consciously chosen purpose, and he finds contentment in following his choice, provided his choice does not eventuate in evil consequences.

Where the conflict is one between impulses, rather than one of conscious desire, the will may become the arbiter. In such a case, it is not necessarily the stronger impulse that wins, but the impulse, whether strong or weak, on the side of which the unified self, as expressed in the will, has ranged itself.

How the organized personality comes into being has already been discussed. At that time, it was pointed out that the dominant life forces combining to form and support a master sentiment, created the personality, or the organized self. It was also stated that the power and unity of the life is greatly increased if the master-sentiment is created by the acceptance of a definite, worthy ideal. The more definite it is, the easier to follow, and the greater the challenge.

William Adams Brown has said; "Impulses and emotions which are now in conflict, because each is directed to some object of immediate desire, must be integrated by attachment to some larger object, worthy enough to call forth complete loyalty, and permanent enough to last. This unifying object is known as an ideal. The difficulty with most of our ideals is that they are not large enough. They give us a momentary thrill, but in the course of time they wear out. We need

some comprehensive ideal which can command our entire personality and
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 which will outlast its rivals."

The Christian ideal seems to meet all the requirements. Not only is it accepted as worthy by every test, but it is definite, in that it is the way of life exemplified in the personality of Jesus Christ. At the same time, the fact that after these many centuries it is as definitely a challenge to advance as when it was first presented to man, speaks well for its permanence.

Thus, it may be said that the personality of Jesus Christ has become God's measuring stick for the individual who is striving to become Christian. Not only does one measure his own personality, and his master-sentiment by that standard, but he can measure every urge, every impulse, every wish, by the Christian standard. Many a man when perplexed, pauses to ask; What would Jesus do about this? In so far as he follows out his best answer to that question, he is preserving his integration, even though his verdict may be different from that of another who might ask the same question. Even when imperfectly understood and inadequately followed, the Christian ideal seems to give the greatest promise of satisfactory integration of a lasting quality.

Snowden has said; "The way to control the self is to choose our

ends and multiply their associations and thereby intensify their
 feelings until they tip the scale of the mind into decision." ²⁶¹

Jesus once declared, "The prince of this world cometh and hath
 nothing in me." ²⁶² "In other words", says Mackenzie, "there was no
 disposition in him to which evil could appeal. He had settled all
 his earlier conflicts in the light of his conscious vocation; and
 whatever his later conflicts they were never struggles with inner
 rebellious dispositions and his conscious goal. But one must remember
 that even he had his conflicts, and it was the manner in which he
 resolved his conflicts which determined his supreme character." ²⁶³

It was the supreme purpose of Jesus to do the will of his Father,
 as he understood it, and nothing that conflicted with that ideal
 was acceptable. The Christian contention is that he not only under-
 stood the Father's will perfectly, but did it.

This ideal of Jesus then, becomes the ideal of the one who is
 striving to be Christlike. In general he does not claim to know God's
 will perfectly, so he looks to Christ for guidance and for the standard
 by which to judge all values of life. Thus it is, that Christianity
 becomes a powerful means to unity. Certainly the Christian would
 maintain that it is the only sufficient power.

261 Snowden: op. cit. p70

262 John 14:30

263 Mackenzie: op. cit. pl71

Much has been said in recent years, about repression and its attendant evils, and the value of relieving complexes by eliminating repression. This great truth with its marvelous potentialities has been readily seized upon by two groups who have only a superficial understanding of its function. One group would thoroughly condemn it as being unmoral, suicidal license. The other group would use it as an excuse for giving free expression to every lower impulse. Each of these have only seen a small portion of a truth, and they have both seen the same half.

It must be recognized that life is made up of conflicting wishes, urges, or tendencies, and that the expression of one in a certain manner, may mean the repression of the other. The way out of this dilemma is not repression, nor is it license, but rather in redirection. Christianity proves itself a means to unity by supplying a channel of expression, direct or sublimated, for all the life forces. The pugnacious tendency can find ample expression in crusading for righteousness, the maternal instinct finds expression in the care and instruction of children, and in deeds of mercy. There is room for pride in Christian service and accomplishment for the cause. The potential exhibitionist may become a great preacher or evangelist. There is the whole realm of religious art, music, and literature to give guidance and expression to what otherwise might become a morbid complex. Indeed, there is no

other ideal in life, no master-sentiment, that gives such promise of the full, unified expression of all the life forces as does Christianity. Psychologically speaking, the Christian life should be the fullest, broadest, and most completely satisfying way of life that is open to man. That it does not always appear to be so is probably due to lack of understanding, both of Christianity and of life, and to failure to achieve a sufficient measure of integration.

It is psychologically true that innate tendencies are dynamic, and must have an outlet. The great problem is whether they get an outlet in harmony with social and moral reality, as to whether that expression will tend to the disintegration, or the strengthening and satisfaction of the life.

Stolz has well said that "religion rooted in the realities of personal experience is a co-ordinating and controlling interest. It embraces all other interests, including the political, economic, social, aesthetic, and philosophical, in one comprehensive dynamic whole. It refines and regulates the various psychological systems which compose the hierarchy of personality. The instincts, fundamental wishes, and abilities are governed by the master interest. It enables the person to throw all of himself into the enterprise of the good life."

Thus, in summarizing the chapter, we have seen that there is indeed an abundance of testimony to the reality of conflicts that arise in every individual, whether integrated, unintegrated, or disintegrated; whether saint or sinner. There are, however, degrees of conflict, depending largely on the degree or type of integration within the life. Where this is of a low order, the conflict is likely to lead to chaos. The great need of man, therefore, is for moral and rational unity.

It was pointed out that while there are various forces involved, the power of suggestion and the urge to satisfaction are two of the most powerful, and according to their direction, they can be made to serve the personality, or destroy it. The Christian way out of conflict and its attendant dangers is, first of all, through God's grace. It is only with the consciousness of sins forgiven that the penitent finds the emotional unity which is essential to psychic integration. Then, as man adopts the Christian ideal, as exemplified in the personality of Jesus Christ, it becomes his standard for judging his impulses and wishes. Through this, he should attain to a Christian consistency which in general conforms to his concept of the Christ ideal.

Chapter Nine

CONSCIOUS DETERMINATION AND CONFESSION

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1. CONSCIOUS DETERMINATION

Many have held that successful repentance is brought about entirely apart from anything that man does, that it is a divine function, and that any effort on man's part is a hindrance. This theory embodies a half truth. It is quite true that there must be a sense of forgiveness before the personality can be unified, and this sense of forgiveness does come through faith. Certainly man cannot be saved simply by works nor by merit, even though good works may in some cases lead one into relationships that are conducive to the attainment of saving faith. Still, few men would have the repentance experience, who did not seek forgiveness.

(a) Prompted by Clear Vision

As we look at our penitent sinner whose progress we have watched through successive stages, we find that he is still a sinner in spite of them all. He knows that he has sinned against God, and he is now determined to throw himself upon God's mercy. He is like the Prodigal Son when he "came to himself", and saw things in their true perspective. He not only recognized his poverty and his loneliness; not only considered his wasted life, but he also recognized his evil as sin against the father, and his father as the embodiment of love and compassion. Then he said: "I will arise and go to my father". That was his conscious

determination, and it was prompted by clear vision, not only as it pertained to his condition, but as it related to the father.

Let us pause now to re-examine the basis upon which an individual reaches this state of conscious determination.

It has remained very largely for psychology to reveal the logical practicability of a long enunciated and experienced truth, that the way to abundant living is by the way of self-realization, or the realization of the developing desires of the organized self through re-birth. Jesus talked about it in the long ago, but it was a mystery to his listeners, and has remained somewhat of a mystery ever since. And yet, rebirth is a very common thing in nature, and in life.

It is a commonplace fact that man's life consists of a number of phases, each of which rises to fullness of development and then dies away, to give place to the next phase. Infancy, childhood, adolescence, manhood, maturity, and decadence. Each has its own distinctive psychology which rules for a time and then gives way to the new.

As pointed out by Hadfield; "In the individual, every instinct is present at birth, but lies latent until there comes the call for it to play its part on the stage of life. During its phase of dominance, each period of life is characterized by the emergence of some instinctive tendency which dominates the life of the individual. . . Between each phase of life there is a rebirth, at which the old dies

and the new springs into life, and at each rebirth the soul is rejuvenated like the faded blossom that turns to tender fruit.

And so, while rebirth is recognized in a general way, as taking place in all of life, it was not intellectually conceived as a psychological fact until Christ insisted that there was not only a physiological birth, but a psychological and spiritual rebirth. And the importance of this fact, now seldom mentioned by much of the Church, is being rediscovered in psychology.

It is recognized, of course, that in this process, there comes the matter of transference, in which impulses and emotions are released from their old moorings, and attach themselves to new ideals, thus forming new sentiments and dispositions. In truth the individual becomes a new creature.

At every rebirth, the sentiment that has dominated the last phase of life must give place to the one that is to dominate the new. And yet, each sacrifice may bring its gain. The bud is sacrificed to the blossom, the blossom to the fruit, the fruit to food and new plants. Perhaps after all the words of Jesus were not so strange when he said;
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 "He that loseth his life for my sake shall find it."

Self-denial, if it means the denial of the whole self, is obviously antagonistic to the principles of self-realization. But if it means that the self must deny those false or outmoded ideals and desires

in the acceptance of more appropriate ones, it is a necessary step in the achievement of a developing unified personality. "It follows that sacrifice should always be for the sake of a greater good. If sacrifice is a rebirth from the old to the new, we must emphasize not the negative aspects but the positive good; not what we surrender, but that for which the sacrifice is made." ²⁶⁶ Unless the sacrifice is for a greater happiness and contentment, there is no justification for making it.

The normal desired process is that as the life progresses from one phase to another, it should continually pass through this process of rebirth. It should early center around a worthy ultimate ideal, which should become increasingly clear as progress is made toward it. With each phase of life, certain emotions would be expected to be dominant. As each phase passes, the outmoded should be sacrificed to the new demands, new impulses, that may achieve a higher self-realization.

But as a matter of fact, there are a great many who have not experienced this type of gradual rebirth. Perhaps they have reached maturity, and are painfully aware of the fact that their life is utterly discordant. What of them? The words of Jesus still apply, with even more challenging tone; "Ye must be born again."

The change, if made, will be drastic. In the life there is doubtless evil, one is conscious of sin, there is the feeling of guilt. But if one

has faith in the promises of Jesus Christ, there is also hope. He may not know the psychological process that is taking place, but with a great feeling of discontent, perhaps of disgust, he resolves to be done with all the evil. He feels that he is a sinner, he admits it to himself and confesses it to God. As if overwhelmed by discontent he seeks help from the Infinite.

Thus, prompted by a clear vision, he is brought to a conscious determination to cast aside all hindering forces, and to throw himself completely upon the mercy of the Father.

Pratt has said; "The important thing in almost every case is not to stop trying, but to begin trying. I emphasize this as I do because the notion that he who aspires to conversion must give up trying to help himself seems to me one of the most dangerous fallacies that theology has ever slipped into." ²⁶⁷ Certainly the prodigal son did not stop trying. Having gotten his clear vision, he made his conscious resolve and then traveled all of the distance necessary to meet the father, and significantly enough, they met on the father's grounds. However, having gone this far, he threw himself completely upon the father's mercy

(b) Encouraged by Desperation

It has been seen that the conscious determination to come to God for forgiveness, is prompted by clear vision, or the viewing of things

in their true light, but it is also true that it is often encouraged by a feeling of desperation. The Prodigal Son did not come to this clear vision until he lost his substance, his friends and was in want. And it is often when the penitent cannot find peace or contentment in his way of life, that he begins to see things in their true light. He need not be a rank sinner in a far country, but if his way of life seems shallow, purposeless, unsatisfying, then it is that he may look to the deeper realities, and to that which holds more promise of permanence. This condition of emptiness and futility is a state of desperation, as well as is the state of sin.

The Prodigal Son had rebelled against the restraints of the old home, but now he had reached a state of misery that he had never dreamed could exist. His hunger was not all physical. Out of the depths of his own hunger and emptiness, he prayed that he might become a servant in that home that he had rejected.

It was not until he reached this state of desperation that he realized the values that he had rejected, and the emptiness of the way that he had chosen. It was not until then that he consciously realized that the father had been right all the time. It is no wonder that this has come to be the best known and most used of all of the parables of Jesus. It is true to the experience of man. It is psychologically sound. It is more than the story of a son and a father. It is the

story of every penitent, whose repentance is made complete when he comes in like manner to the Father.

Mackintosh has said that; "No one ever knew what 'guilt' means to a sensitive conscience who did not feel that another hand than ours must lift away the heavy mass that bears us down, If we are to believe ourselves free, another voice must speak, and speak in such a way that we know it to be the voice of God."²⁶⁸

And in like manner, Tillett has written; "The deep and awful helplessness and misery of the human soul in the experience of sin and guilt compel the sinner, through very anguish and wretchedness of spirit, to realize the need of a God who can forgive and blot out sin and deliver him from its awful bondage."²⁶⁹ It is only through this that he comes to that resolve, through which he attains to a sense of forgiveness, and a state of desired integration.

(c) Motivated by Resolve

It is psychologically possible for an individual to know the steps in repentance, to be thoroughly discontented with his condition, to desire forgiveness and integration, and still not attain to it. As pointed out by Stolz; "The problem is complicated by the fact that an intellectual comprehension of and assent to the validity and practicability of proposals for personality advancements are not in

²⁶⁸ Mackintosh; op. cit. p83

²⁶⁹ Tillett; op. cit. p37

themselves sufficiently motivating to incite to the appropriate adjustment. Only applied knowledge is power. To know is not always to act." ²⁷⁰ For example, doctors do not always practice what they prescribe for others, particularly in regard to diet and rest. They often know better than they do. They desire the results of that which they know to do, and yet they are not sufficiently motivated in this respect to pay the price of doing it.

Stolz has further stated, that "in order to be effective, religion must be a passion. It can become the dynamic center of personality only when it is emotionally experienced as well as understood. Religion remains impotent so long as one's attitude toward it is objectively impersonal. To an adequate understanding of the nature of religion ²⁷¹ must be added a hearty acceptance of its implications for conduct."

It is especially true in the case of the repentance process that it is not simply a matter of cold logic. It is a well known fact that many of the motivating and moving things of life dwell in the emotions. The soldiers march behind the flag, symbolic of their country. The band plays the national anthem, and men stand in reverence with bared heads. The orator plays upon the emotions of his hearers to gain a response. The evangelist has recognized this necessity and may become a master of emotional technique, or he may try and fail. But the fact

270 Stolz: Pastoral Psychology. p95

271 Ibid. pl17

remains that lives are changed through emotional realignments, whatever may be the promptings.

It is well to note in this connection that in the repentance process, the immediate desire for forgiveness is for the purpose of rectifying the personal relationship with God, rather than for the production of morality. The former has so much more emotional power than the latter, and the psychological association is very different. To seek forgiveness means turning the thoughts away from the self with its failures. Such thoughts would tend to retain the divided emotions. It also means turning the full attention upon God, and our relationship to Him, which, after all, is the thing that is involved. As Mackintosh has said: "Just because men do not seek forgiveness primarily in order to become better men (any more than they fall in love to improve their character), but to regain touch with God and have peace with Him, ethical consequences ensue which would elude them to the end if sought directly."²⁷²

This does not mean that the ethical ends are forgotten, nor that the longing for a moral, satisfying life has been abandoned. Rather, they remain motivating factors in the great surging desire to feel the forgiving embrace of the One from whom the penitent has become estranged.

The prodigal Son was doubtless less conscious of his hunger, his

²⁷² Mackintosh: op. cit. p264

loneliness, and his tattered clothing, as he thought of his father's love, and the wrong done to him, yet his own condition continued to supply an added urge.

There are indeed many penitents in whom the desired integration never takes place. They never find a motivating power that is strong enough to stir their emotions into the desired action. If they are to be saved from their own lack of ardor, some new power must come into their lives which is able to draw them into a new unity of zeal. This is the new dominant ideal that we have been talking about all through this study, and in the Christian faith, this unifying ideal is supplied by Jesus Christ. His life and teaching make an intellectual appeal, but his sacrifice, suffering, and martyrdom make an emotional appeal as well. Thus the Christian ideal not only meets the intellectual test and requirements, but it also supplies the emotional stimulus necessary to personality reconstruction.

This emotional appeal is not just one of sympathy for Jesus, rather his sacrifice gives an emphasis to the intrinsic value of the cause for which he gave himself. In times when men are challenged to support their country, they are pointed to the patriots of the past who have given much, and perhaps have made dramatic sacrifices because they were so convinced that the cause was just and worthy.

The ideal of Jesus is oneness with God for all mankind, it was to

that end that he gave himself, and his remedy for the divided self is faith and trust in God. "And", ²⁷³says Brown, "what he says we cannot but take seriously; for he has himself done the thing that he asks us to do. When he speaks we feel a freedom and mastery which belongs only to those who have put their beliefs to the test. His character reinforces his words, and those who have followed him consistently tell us that he has done for them what he promised he would do. Through surrender to God they have won their freedom." Even where the will is weak and the rebellious passions strong, this emotional release which comes from reliance upon divine help may supply the added impulse that is needed.

When Jesus asked his disciples, "Whom say ye that I am", Peter ²⁷⁴replied, "Thou art the Christ, the Son of the living God". He simply revealed the psychological working of his own mind. He had found God in the life of Christ. Through the ages, this has been the experience of many.

Thus it is that the penitent is brought to his conscious determination to arise and go to the Father. It is a determination prompted by a clear vision of his true condition and relationship, as well as the true nature of God. He is encouraged to make the step by his desperation; it is his only hope, and nothing else will satisfy.

²⁷³ Brown; op. cit. p⁴²

²⁷⁴ Matthew 16:16

But it is the emotional resolve to arise and go, to throw himself upon his Father's mercy, that breaks down the resistance and sends him on his way with an irresistible urge, and with a prayer of confession.

2. CONFESSION

(a) The Necessity of Confession

In that classic example of repentance, Jesus said that when the young man came to himself he said, "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son".²⁷⁵ The arising, the going, and the prayer of confession ~~were~~ all included in a single emotion. It was the impelling urge, so far as was possible, to remove everything that stood between him and the father.

Jesus does not suggest that the confession was necessary to secure the Father's forgiveness. In the account the father saw him when he was yet a great way off, had compassion, and ran and fell on his neck and kissed him. And when the son tried to make his confession, the father seemed to pay little attention to what was being said, in his spirit of rejoicing. As a matter of fact, the words that were spoken were of secondary importance. What really mattered was that the penitent found it in his heart to say them, and that through baring his guilt in penitential confession, he found release. It was a

²⁷⁵ Luke 15:17-19

psychological necessity to the penitent.

How natural for the child who has consciously committed a wrong to seek release through making a clean breast of it. The mere fact of making it brings peace to the mind and removes the obstacle to oneness with the offended party. Jesus enunciated a psychological necessity when he said; "Except ye be converted and become as little children,
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ye shall not enter into the kingdom of heaven".

There is a psychological reason for confession, and then of course there is a spiritual reason, and one overlaps the other. Psychology teaches that man has a tendency to force unpleasant things out of the mind, and keep it if possible, below the level of consciousness. Thus, with sinful desires, associations, and memories, which offend the conscience; they are forced out of the conscious into the unconscious mind, where they continue their activity, and may create unwholesome complexes, or repressions.

In speaking of the work of psychology in dealing with repressions, Selbie says; "The psycho-analyst knows that the only possible cure in such cases is a thorough exploration of the diseased tract. The trouble may often be cured by merely bringing it to light. The practice of confession is strictly analogous to this and has a very
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important place in spiritual therapeutics."

276 Matthew 18:3

277 Selbie; op. cit. p238

Northridge gives a similar discussion, and then adds; "Indeed, the value of free expression of feeling has always been understood by those in trouble. Few people can keep their troubles locked in their own breasts. They search out for trusted friends into whose ears they pour, with considerable relief to themselves, their tale of woe. If the grief is great, more than the telling of the story is necessary. Tears must be shed."

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These cases of release from neurosis and release from pent up emotion are well known, and they may both be included in the life of the penitent, but more than that, there is the consciousness of sin. If it is a case of sin, repressed or otherwise, it is recognized by the penitent as sin against God, and only God can forgive sin. Even though the psychoanalyst might succeed in bringing the repressed sin into the realm of consciousness and thereby relieve the repression neurosis, the individual still has the sin in consciousness, and is no better off than he was before it was repressed. He knows that he is still a sinner in the sight of God and in his own sight, and that only God can change that. If he is to receive the consciousness of sins forgiven, he must bring his confession to God, in faith.

Barbour has given a good illustration of this truth by pointing out that when two friends quarrel to the extent of bitterness and separation, they renew their friendship only when the cause of the

breach is recognized, acknowledged, and forgiven. The fact of feeling sorry, or admitting the sorrow and guilt to a third party is not enough. It is only when they face each other on common ground, and with mutual sympathy acknowledge the cause of the rupture, that their fellowship will be restored.²⁷⁹ Likewise, if it is sin that separates and estranges from God, feeling sorry or confessing to a third party will not suffice. Quite apart from what may be the attitude of God in the matter, it is to God that the confession of sin must be made, if the penitent is to receive psychological release from its disintegrating power.

"It may be painful to acknowledge that one has dispositions which involve certain types of temptation", says Mackenzie, "that one has indeed fallen far short of the glory of our Lord, again and again; but only along the lines of such acknowledgements does mental health lie."²⁸⁰ Confession to God is a psychological necessity to the penitent who is to be Christian, who is to find happy fellowship with God, and release from his disagreeable past and present.

(b) The Power of Confession

Confession of sins is urged in many places in the Bible. James, in his epistle exhorts the people to confess their sins to one another.²⁸¹ John, in his first epistle, declares that if we confess our sins, God

²⁷⁹ Barbour: op. cit. p191

²⁸⁰ Mackenzie: op. cit. p110

²⁸¹ James 5:16

is faithful and righteous to forgive us and to cleanse us from all
²⁸²unrighteousness. The value of confession has always been recognized
 in the Church, even though it has taken different forms of expression.

It was from this, that the confessional sprang. As pointed out by
 Stolz; "In the undivided and pre-Reformation church the confessional
 was the product of a process of growth. At first the penitent confessed
 his sins to the company of believers. In the course of time the reli-
 gious leaders acted as confessors. Secret auricular confession was
 not made a law of the Church, however, until the early part of the
²⁸³thirteenth century." First confession to God, then confession to
 the company of believers, and then confession to a recognized religious
 authority. But even in the last stage the first two were not done
 away with. In fact, in all three it was confession to God, whether
 direct, before men, or through a designated representative.

In spite of the values that came from the confessional, it had its
 abuses. Quite early in its history, the payment of money or the granting
 of gifts came to be regarded by some as a satisfactory substitute
 for penance. This in time led to great abuses, particularly with the
 sale of indulgences, and was a large factor in bringing about the
 Protestant Reformation. But in spite of its abuses, the confessional
 has survived, because it has afforded many adherents of the Roman

282 1 John 1:9

283 Stolz: Pastoral Psychology. p202

Catholic Church a satisfactory release from inner tension, and has enabled them to harmonize their previously discordant life.

Protestants, in rejecting the theory of an authorized intermediary, carry their confession direct to God, not only on the theory of unburdening their own pent up emotions, thus relieving repressions and conflict, but also on the Christian promise of God's willingness to forgive. It is this forgiveness which will allow them to stand justified in the sight of God, and therefore in their own sight. If they have faith in God's eternal power, they cannot be completely pleased with themselves so long as they feel that God is displeased with them.

Thus, the Protestant Church did not discard confession when it revolted against the confessional. Rather, it maintained that God only can forgive, and therefore confession should be made to God. It has, however, recognized a value in public confession as typified in the "mourners bench" of revival campaigns, the old Methodist Class Meetings, the modern Oxford Group Meetings, and others. And there are many who advocate and some who employ a modified Protestant confessional. People are invited to come and talk out their problems, unburden themselves, and find release from inward tension.

The success of modern psychoanalysis is largely due to the fact that there is a psychological value in oral confession, even though it be made to one who has no power to forgive.

Genuine, sincere, confession to God, has many sources of power. First of all, it brings the trouble out into the open to be viewed in its proper light. In general a person is not very proud of the sin in the life, and tries to hide it from himself, to rationalize, to excuse, or to force it into the unconscious. But in confession, it is viewed objectively. It is seen as a useless, undesirable thing.

Being consciously branded as undesirable, the sentiments unite against it. This is a natural self-defense mechanism, they are on guard, as it were. This undesirable thing must be put out of their company, not through repression, not through hiding it, but through exposure.

Not only the sentiments, which are rather constant, have been put on guard, but the emotions, which are volitional, have been stirred to align themselves with the sentiments in a crusade of righteous independence. In fact, it is only through aroused emotions that a new personality comes into being.

All of this is subjective power, rather unconscious, unrealized power. The individual simply knows that he has gained a new strength, and a surging impulse to be at one with God.

Then comes the sense of confidence and trust in God. It is a known psychological fact that only when the patient has confidence in the psycho-physician will he reveal the true contents of his life, his

thoughts, and his dreams. Likewise, it is only as the penitent has confidence and trust in God that he will confide his deepest secrets and longings to Him. But having confessed, God knowing his worst, and yet understanding, forgiving, and loving him still, there is not only relief, there is power. It is the power of the overwhelming sense of unity with the Infinite, Who knows his worst, forgives it all, and loves him still.

(c) The Result of Confession

Let us hasten to point out that the result of confession is conditioned by the attitude of the individual who is making the confession, rather than by the way that it is made. Some have insisted upon a certain type of confession, and this is not entirely without cause. It is in recognition of the fact that some conditions are more conducive to the creation of desirable attitudes than others. But ultimately, it comes back to the attitude of the individual. Before there can be a real prayer of confession, there must be an attitude of trust and confidence. More than that, it must be an attitude of love, with a desire for union and fellowship.

Again, the mere rehearsal of the list of sins is not likely to bring any desirable results. To hear a person in public proclaiming the whole category of general sins, is to be reminded that we are not heard for our much speaking. If the individual were in earnest about

wanting forgiveness for those sins, he would probably hide himself away from the ears of his fellowman, to make his confession. True confession should not ask for the forgiveness of sins, but for the forgiveness of a sinner. Guilt attaches only to the individual, and it is the individual that is in need of restoration.

Selbie has said; "Experience shows that in order to do its work well, the act of confession, whether public or private, must be an entirely spontaneous motion of relief. Anything forced or artificial about it is apt to destroy its efficiency. The more keenly the consciousness of sin is realized, the more necessary is some conscious effort for its removal."²⁸⁴

It has been further pointed out by Stolz, that "the general practice of psychoanalysis in the cure of diseases demonstrates conclusively that the psychoanalytical treatment is of no avail in the cases of those who do not at heart desire a cure. .. Similarly, a person who at heart clings to evil for some fancied advantage does not receive full value of the confession. No confession is a true confession unless it is made by one overwhelmed by the consciousness of sin and guilt, by one truly penitent and broken-hearted and sincerely desirous of restoring severed relations with God and man."²⁸⁵

It is not just a matter of rehearsing sins, and wishing for the

²⁸⁴ Selbie; op. cit. p239

²⁸⁵ Stolz; Pastoral Psychology. p205

results of forgiveness. There needs to be that attitude of complete undoneness apart from God, and the surging determination to cast all on His mercy with the confidence that He is worthy of our deepest trust. There must be the faith that "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."²⁸⁶

Barbour has said that "the process of ridding ourselves of the sense of guilt is the same as that practiced by the psychologist in overcoming a repression. After we have recognized our sin and realized our sin, we must acknowledge our sin. If there is to be a re-establishment of right relation, that acknowledgement must be made to Him against whom the sin was committed."²⁸⁷

Psychology cannot measure the work of grace, but it can observe that with the consciousness of God's forgiveness, the burden of the past is gone, the presence and help of God seems assured, and life becomes new. In view of this new relationship, new attitude, new outlook, new confidence, it is no wonder that Jesus called it being born again.

²⁸⁶ 1 John 1:9

²⁸⁷ Barbour: op. cit. p194

Chapter Ten

THE CRISIS, TURNING WITH ASSURANCE

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1. THE CRISIS

Our penitent has now reached what is generally termed, the crisis, in his repentance experience. We have studied his progress, step by step, until for him, all reality seems to hang in the balance.

(a) The Importance of the Crisis Experience

The importance of this crisis experience cannot be over emphasized. One's own integration, peace of mind, and strength of character, depend upon its outcome, to say nothing of the distinctly religious significance.

In a study like this, there is always a temptation to examine simply the experience of the individual who has gone to the depths of evil. But as a matter of fact, only a small percentage of the repentance experiences are of this type, and to suggest that only those undergo the crisis experience would be a serious mistake. The adolescent child from a Christian home who is experiencing a vague sense of dissatisfaction and incompleteness, faces the same crisis. The need for moral reformation is not so great, but the need to face that moment of crisis in which the attitude of the individual toward God is consciously experienced, is of the same nature. Without it, one may be more respectable than the other, but in the final analysis, hardly more Christian. After all, Christianity is not fundamentally a matter of conduct, but

of attitude toward, and relationship with, God.

As there are various types of penitents, with various backgrounds and temperaments, so it is to be expected that the crisis experiences will vary in nature, in emotional intensity, and in resultant manifestation. Their spiritual and psychological importance is not to be judged by any of these external manifestations. It is only because the highly emotional type is more readily observed, that it has found such a large place in theological and psychological studies. But who can say that the crisis experience of Paul, when he became a Christian, was any more genuine than that of Stephen, when he became a Christian? Yet, much is made of the experience of Paul, and that of Stephen is not even mentioned. But the quality of life and the nature of the sacrifice of Stephen, testify to the fact there was a crucial moment when he submitted his all, to the God of Christ. There are indeed many types of crisis experience, but they may all be equally valid and important, if indeed they are wholehearted.

Mackintosh has said that "no man can properly rank as a Christian, in the sense of the New Testament, who has not received the forgiveness of sins, or who is not conscious that through its impartation something has happened of decisive moment for his relation to God." ²⁸⁸

Clark has stated that "the Definite Crisis type of awakening is,

288 Mackintosh: op. cit. p2

as its designation implies, the type in which a real emotional crisis is reached and passed and in which a definite change of attitude seems to have taken place." ²⁸⁹ However, it does not necessarily follow that there must be a violent emotional upheaval, as in the case of Saul of Tarsus or John Bunyan. All cases fall in that category when a definite crisis is reached and passed, and an actual change of attitude and relationship is effected, whether the transition be turbulent or calm.

There are, of course, various ways of responding to the crisis urge. First of all, the urge to yield all to God may be rejected, often with very sad results. I have the case of a man past middle life who faced his first crisis at nine years of age, when he felt impelled to make public surrender in a religious service. But he repressed the urge, thinking that his stern religious father would think him too young. A number of years later he faced the crisis again, with the urge to make surrender, but because of circumstances again repressed the urge. His testimony is that through the years there has been a state of uneasiness, of internal disharmony, and the fear that God's spirit would never come again. According to his own testimony this has so preyed on his mind that it has affected his whole life. In recent months he has been in a highly nervous condition and under the care of a physician. On a recent Sunday night he again felt that

289 Clark: op. cit. p39

God was ready to grant him pardon, and he did resolve that he would trust all to God, and that everything would be all right. But the physician and family, knowing nothing of this resolve, and fearing a complete nervous breakdown, informed him the next day that arrangements had been made for him to go to a nursing home for rest and treatment. Unwillingly he yielded to their insistence, and in doing so felt that he was again rejecting the urging of the Spirit, by his failure to trust all to God. He is now in a wretched state of dejection, feeling that God's Spirit, having plead with him three times, has abandoned him forever. Doubtless his most important spiritual and psychological crisis came to him as a boy of nine.

A second response, and a very common one, is a partial submission, without complete assurance. This attitude is well known in psycho-analytical treatments. The analyst finds that the patient is responding to every suggestion and submitting to every inquiry, but never telling the whole truth. He seems to do this because, under the influence of his subconscious mind, he is unable to find that profound faith which alone can free him from his neurosis.

So it is that some turn to the Father as did the Prodigal Son, but they avoid his embrace, attempt to hide a portion of the guilt, and take the place of a servant rather than that of a son. In speaking of this type Barbour says; "They do not really worship, pray, or

confess, but go through the superficial performance of these exercises, in order that they may hide some cherished sin which holds them in bondage." ²⁹⁰ This partial resistance may be gradually broken down through a growing sense of trust and consciousness of God's love. On the other hand, it may continue or increase. If the life retains cherished qualities that are in opposition to what is conceived to be God's will, they will have a further alienating effect, and will build up a further defense mechanism against God.

The third possible response to the crisis urge, is that of wholehearted faith, trust, assurance, and transformation. Let it again be stressed that this need not be dramatic in outward manifestation for all people. But regardless of visible manifestation, it is of tremendous psychological and spiritual importance.

(b) The Acceptance of the Divine Will

The New Testament has a great deal to say about love, as the basis of understanding, trust, and fellowship. The value of Christianity can well be argued on an intellectual basis, for it carries tremendous weight in the balance of values, but Christian experience goes deeper than merely the intellectual. It is at bottom a matter of faith, and the Christian contention is that no one has faith, at least saving faith, in either Christ the revealer or God the forgiver,

except through the outpouring of love.

The disciple Thomas, prior to the crucifixion, believed in the historic Jesus. He gave him a good measure of service, and doubtless made many sacrifices to go with him from place to place. Even at that time, he probably felt that the world could find a solution to its problems only in the principles of this great teacher, but he was still "Doubting Thomas". It was not until his reserve was broken down and his love rushed out in response to the love of Christ, that he could cry: "My Lord and my God".²⁹¹

Again, there was the case of the woman of sin who came and stood at the feet of Jesus, which has already been mentioned. Broken hearted, she bathed his feet with her tears, drying them with the hair of her head, and anointing them with ointment. Jesus, in speaking to the critic said: "I say unto thee, Her sins, which are many, are forgiven; for she loved much: But to whom little is forgiven, the same loveth little". Then addressing the woman he said, "Thy sins are forgiven", "Thy faith hath saved thee; go in peace". There is a psychological truth here that may be easily overlooked. This is an example of the joint working of love and faith. There could not be one apart from the other in this relationship, and both were necessary to her transformation. "To whom little is forgiven, the same loveth little"; first of all, because limited love means limited faith, and limited

²⁹¹ John 20:24-29

faith means a limited capacity to experience forgiveness. It is only as the whole life is given in unbounded love and faith, that it is free to experience a complete psychic integration in conformity with the new Divine relationship

Psychotherapy has discovered that there are a few individuals who seem to be utterly unresponsive to the appeal of love, which is a case of tragic abnormality. It is caused by the libido being so fixated upon the self that they have no interest in others. It is an excessive indulgence in self-love.

This tendency, though not to the extent of abnormality, is found to be a factor in the repentance experience of many persons generally considered as normal. Barbour has pointed out that those who are too much interested in themselves are not likely to be interested in Christ, or the God of Christ. They turn away, not in hostility, but with indifference. It is only as we can transfer to God, the affection we bear to the things of the world, or the love we have for ourselves, that there is hope for our moral and spiritual transformation. "The perfect transference in psychological treatment has been made when the patient lives his entire life according to what he conceives to be the will of the analyst. Likewise, the transference upon Christ has reached its highest possible stage when we say with Paul, 'It is no longer I that live, but Christ liveth in me'."

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The prerequisite for the acceptance of the Divine Will, is love for, and faith in, the Divine personality. Just as the basic element in all successful psychoanalytical treatment is this unbounded faith in the analyst and the consequent belief in his therapy; so the basis of successful repentance is unbounded faith in God, and a complete willingness to trust His Divine Will.

Sometimes means are employed to break down the resistance and hasten the development of trust. The psycho-physician may use hypnotism, or strive for complete mental and physical relaxation. The whole effort is to bring the patient to yield to certain suggestions that promise to bring about the release and realignment of the life forces. Northridge points out that the method which is followed by the evangelist is on precisely the same line in that he advises the anxious inquirer to stop the struggle, and simply 'surrender his will', or abandon himself to God. Actually he does not surrender his will, he exercises it. It is his will that God's Will, as revealed in Christ, should be perfectly revealed in him. Therefore he yields himself completely to that suggestion.

Northridge is determined on calling it the 'surrender of the will', when he says; 'Obviously the surrender of one's will must be deliberate, and so must be the acceptance of the Divine Will. In this double way our wills are definitely involved in spiritual experience.

The demands of the Christian life or the will of Christ are not imposed upon us, - we must accept them and make them our own." ²⁹³

(c) The Moment of Crisis

It is impossible for the psychologist to observe the moment of crisis. A moment cannot be measured, much less observed. But neither can a mathematician observe a point of intersection. A mathematical point can neither be seen nor measured, and anything that represents a point is a matter of relativity. And yet, much of his science is based upon the knowledge that it is there. In like manner, though the psychologist cannot observe the crisis moment in the repentance experience, he knows that it is there. He can observe the life before and after, and he can know that in between a happening of vital importance took place.

Thus, we observe the penitent as he approaches the crisis experience, and is in the act of turning. We have followed him on a long journey. We have seen, as Lang says, that "the change-duration from selfish to religious motivation varies considerably. It is terminated by decision which is preceded by recognition, and this, as we have ²⁹⁴ seen, varies according to personal idiosyncrasies."

Now ~~our~~ "prodigal Son" is nearing home, and there in the distance he sees his father. What shall he do? If he thinks of his guilt, or

293 Northridge; op. cit. p28

294 Lang; op. cit. p199

still desires his evil, he may turn away. If he thinks of his deserved punishment, he may stop where he is. But the response of love is to fly to the father in humbleness of spirit. All these, and perhaps other choices are open to every penitent who faces God in a crisis experience.

We have seen that liberation from a psychological neurosis can only be accomplished through faith in the psychoanalyst. And in the same way, the penitent's recognition and confession of his sin becomes effectual in freeing him from his sense of guilt, only as he has faith in God. This faith, this attitude toward God, becomes the dominant factor with the penitent. If he does have faith in God's understanding, love, mercy, ^{and} forgiveness, such a faith engenders love and trust. Again, if he has faith that God is all wise, and that He desires only good for him, he will not feel it necessary to make reservations, or to make a bargain with God, as did Jacob. Instead, he can accept God's Will for himself, without hesitation or reservation.

Mackintosh has pointed out that; "Stress is laid, not on storms of feeling, but on the act of turning from sin. It is not only that God cannot pardon the man who intends to remain at his old level; such a man cannot take pardon."²⁹⁵

As in other steps of repentance there are doubtless variations,

not only as to degree, but also as to the very nature of this crisis experience. Many have testified to how they came in their extremity to feel that further striving for the desired end was useless, ceased to struggle for character renewal, surrendered themselves to the forces surging through their personality, and to their surprise and relief experienced an assurance of pardon and deliverance, with a consciousness of fellowship with God. With others there does not appear this feeling of complete failure, but instead, there comes a great surging desire to follow God in Christ, when they seem to be freed from their old bonds, and give themselves wholly to the support of the new ideal. In either case, it is the merging of the will into the ideal of Christ, with complete trust in God, and the life given to His service. It is this emotional surge, the realignment of the emotions around the Christian ideal, with the resultant consciousness of unity with the Infinite, that is referred to as the new birth. Truly, it is salvation through faith, a faith that leads the penitent to trust all to God, both past and future.

2. TURNING WITH ASSURANCE

(a) Assurance and Victory

From the psychological viewpoint, what takes place in the moment of crisis? Surely it is man looking into the depths of Infinite love, and responding with all his being. In that moment he experiences

the emotional assurance of forgiveness, and of oneness with God. It is the full, complete, unreserved acceptance of a forgiving, all embracing love. With that full assurance, and complete giving of self, the inhibitions are swept away. The one desire of the whole self is, as it was with Jesus, to do the will of the Father completely. It is not only a dominant, but an overwhelming emotion that draws the sentiments with all their impulsive energy into this new psychic alignment. It is the birth of a new personality through a new integration of the life forces in support of a new master-sentiment.

It has been well said, that on the journey home the Prodigal Son may have been wondering if he were still playing the fool. But when he met his father and looked into the depths of love, the wave of repentance swept over him. And as he found himself in the father's embrace, he experienced the complete assurance of forgiveness, and found release from his pride, fears, and rebellion. He was at one with the father. In that embrace of love, he was transformed, not only in status, but in very being. Not only socially, but psychologically; he was a different person. This scene, Jesus gave as a dramatic description of the crisis experience in Christian repentance.

Again, let it be said, that the crisis experience is not confined to those who have gone to the depths of moral degradation, nor will it follow that all the external manifestations will be the same.

But unless there is the element of love, faith, and assurance on the part of the penitent, he cannot bear witness to having successfully passed through the crisis experience of Christian repentance.

The dramatic experience of St. Paul on the Damascus Road is well known, but a fact that is often passed over is that he did not become a Christian on the Damascus Road. He went blinded, led by the hand, into Damascus, and for three days was in such mental conflict and agony of soul that he refused all food and drink. From his wretchedness he poured out his prayers, without finding peace. He doubtless remembered his acts of persecution, perhaps the face of Stephen and his prayer. The voice of Jesus whom he had persecuted was ringing in his ear.

Then Ananias came, and putting his hands on him said; "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be
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filled with the Holy Ghost."

That was his crisis, his moment of decision. In that moment he met the challenge of love and responded with his whole being. He accepted Christ's way, and with that response he had the assurance that all was well. So great was the release that "he received sight forthwith,
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and arose, and was baptized".

296 Acts 9:17

297 Acts 9:18

Another well known example, together with one seldom mentioned, is that of Augustine and Alypius. Reference has already been made to the long struggle of Augustine, in his search for forgiveness and moral and spiritual victory. Finally in Milan, he came under the influence of Ambrose, a preacher of remarkable power and commanding intellect, who helped him to a new understanding of the Christian teachings, and held this ideal before him as the one abundant way of life.

The crisis came one day when Augustine was in a garden, bowed down with a burden of bitter contrition. He writes in his Confessions; ²⁹⁸

"When a deep consideration had from the secret bottom of my soul drawn together and heaped up all my misery in the sight of my heart; there arose a mighty storm, bringing mighty showers of tears." Then it was that he went apart and cast himself down under a certain fig tree, "giving full vent to my tears; and the flood of mine eyes gushed out, an acceptable sacrifice to Thee." Then followed the prayer; "And Thou, O Lord, how long? how long, Lord, wilt thou be angry, for ever? Remember not our former iniquities, for I felt that I was held by them. I sent up these sorrowful words; How long? how long, to-morrow, and to-morrow? Why not now? Why not is there this hour an end to my uncleanness?"

Then follows the familiar account of how the voice of a child from

Over the garden wall, came saying; "Take up and read; Take up and read". He checked the torrent of his tears and arose: "interpreting it to be no other than a command from God, to open the book, and read the first chapter I should find". This action, he adds, was suggested to him by the testimony of Anthony, and his kindred experience. Here was working the power of association. He rushed to get his copy of the Holy Scripture, fully expecting something to happen. The power of expectancy was at its height. No longer was it the working of cold logic, nor the spirit of crushed defeat. The accumulated desires for righteousness and union with God were aroused and expectant.

"I seized, opened, and in silence read that section, on which my eyes first fell: 'Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying; but put ye on the Lord Jesus Christ, and make not provision for the flesh, in concupiscence'. No further would I read; nor needed I; for instantly at the end of the sentence, by a light as it were of serenity infused into my heart, all the darkness of doubt vanished away." Assurance and victory were his.

Then follows an important part of the account that is often passed over. He then made his victory known to Alypius, who had remained on the other side of the garden. "And what was wrought in him, which I know not, he thus shewed me. He asked to see what I had read; I

shewed him, and he looked even further than I had read, and I knew not what followed. This followed, 'him that is weak in the faith, receive'; which he applied to himself, and disclosed to me. And by this admonition was he strengthened; and by a good resolution and purpose, and most corresponding to his character, wherein he did always very far differ from me, for the better, without any turbulent delay he joined me."

Thus the two, with experiences so different, had each attained to a sense of forgiveness, freedom, and unity, with their entire personalities centered in God, as revealed in Christ. It was the victory of assurance.

(b) The After-Crisis Response

It is a mistake to measure the reality, or the value, of the crisis experience simply by the after-crisis outward response. There is, of course, the matter of temperament and background as well as other factors to be considered in this. But quite apart from outward expression the factors that have been causing the disturbance will greatly influence the nature of the relief obtained. If a restless sense of incompleteness and insecurity predominated, feelings of security and joy take their place. If intense remorse for sin characterized the fore-period, there will follow the sense of liberation and of release at having escaped from the burdensome load; life takes on a freshness

as the new start is to be made. Frequently a great love for men and things in general permeates the life. The world, now that one is filled with this inward sense of divine, shows itself divine. As Josey says; "He feels that he is established upon a satisfactory footing with society, and that God has in very truth invaded his life to transform and elevate it."²⁹⁹

Pratt points out that; "To have one's mind made up after long uncertainty is always a relief, and when there goes with it the conviction that refuge is now to be found from the worst miseries of sin, .. and supernatural help in keeping on the straight and happy path is now assured, great joy is the inevitable result. But in the really religious cases, there is often still more reason for joy, for the convert feels the presence of a new friend who loves him and to whom he is endlessly grateful and ~~in~~ whom he is coming to love passionately."³⁰⁰ Jesus was speaking to a certain blind man near Jericho when he said, "thy faith hath saved thee", but they are words that apply with equal power to every salvaged personality. It is indeed saving faith.

We have seen that it is only through faith that one receives the consciousness of sins forgiven. It is only through faith that the reintegration of the life forces takes place. Thus, it is through faith that one becomes a new creature. But that is not the end of the

²⁹⁹ Josey: op. cit. p190

³⁰⁰ Pratt: op. cit. p159

function of faith. Something is carried into this new life from the old. One has his old environment, perhaps his old acquaintances; he has his old knowledge and experiences with all their suggestive associations. His new life, like the old, has a mass of surplus biological and psychic energy urging its claim to expression.

There comes the question, How can he successfully meet these problems of life in the light of his new relationship? Again, the answer is, through faith, trust, and assurance. If it is the assurance of God's love and forgiveness that saved him, it is the assurance of God's wisdom, goodness, and continuing presence that will be the dominant factor in keeping him saved. The whole life and teaching of Jesus Christ is available for daily guidance. In addition to this, the Christian also testifies to the guidance of God's Spirit. But they are effective only as the individual exercises faith in them by following what he conceives to be the will of God.

It is not surprising to find, as in the case of Paul and Augustine, that the after-crisis response often carries one to the opposite extreme from that of his unsatisfactory former experience. Saul the persecutor of Christians, became Paul the Apostle of Christ. Augustine the sensualist, became Augustine the crusader of moral purity. Some of the most outspoken workers for righteousness, have been converts from the ranks of unrighteousness.

Perhaps the most universal after-crisis response is one of love and gratitude. It naturally follows the sense of forgiveness. This feeling usually seeks expression, not only through worship, but in channels of Christian service.

(c) The Power of Assurance

We have seen the influence of the wish, the strength of hope, the working of desire, but we have also seen that they do not compare with the power of assurance as we see it in the crisis experience. When the individual has the assurance of God's love, he is willing to trust the details to Him. He does not come with his list of sins to be canceled and his list of desires to be fulfilled. Rather he comes with his consciousness of unworthiness, in the moment of crisis it dawns on him that God loves him overwhelmingly, and he trusts all to God.

According to Mackintosh; "What is certain is that the God and Father of Jesus Christ cannot be thought of as doing barely a negative thing, viz. cancel the sinner's guilt, except as in and by this act He takes him to His heart as a repentant child. To be justified, in the sense that counts for experience, is simply to be forgiven and accepted by God."³⁰¹

It is a well known fact that strength comes to an individual from reliance upon a power greater than one's self. There are many examples

³⁰¹ Mackintosh; op. cit. p3

of an individual who has failed to fit into a situation, and with each failure and each criticism, becomes less capable of meeting the requirements. If, however, one who commands respect, and who is in a place of leadership or authority takes a kindly interest in him, he may be encouraged to try with a new assurance. With this new incentive there may come a measure of success, whereas before there was only failure. Encouraged by this, he may try again and again, and with each success gain confidence and strength, until it gradually becomes the natural thing to succeed. But it was the assurance that came from reliance upon a power greater than his own that changed defeat into victory.

This is true in the moral struggle. The trust and respect of a loved one or a great friend will often give an added strength. Devotion to a high ideal or a great movement may prove to be an uplifting influence. But the history of mankind discloses that the greatest power at work turning men from evil to good, and from defeat to victory, is faith in, and reliance upon, the infinite power of God.

It is the Christian view that God can be all that any friend can be, and much more. The power of the friend is limited, that of God is unlimited. The friend is present a part of the time, God is always present. The friend may be wise about many things, God is all wise about everything. The love of the friend may be great, the love of God

is infinite. The friend can be relied on for an indefinite period of time, God may be relied on for eternity. It is no wonder that the assurance of God's unbounded, continuing love, supplies the believer with a great measure of power for the direction of his life forces in channels that he conceives to be in accordance with God's will. "Once embraced with ardor and candid devotion", says Stolz, "religion establishes itself as a drive which regulates and harmonizes the facts of personal experience. Emotion attaches to its object a sense of personal security, confidence and personal identification which the belief in the mere existence of verities never achieves."³⁰²

It has been well said by Barry that; "It seems to be the law of human life that 'according to our faith it is done unto us'. Those who believe in the strength of hatred and evil are apt to find themselves their helpless victims. Those who believe in the triumphant power of love can overcome themselves and the world."³⁰³

Thus, we come to the close of this chapter, in which we have dealt with some of the observable psychological factors in the crisis experience of Christian repentance. It is not the purpose here to deal with its definitely religious implications; but from a psychological viewpoint, we have seen that Christian assurance is of utmost importance in the creation of a satisfying, integrated personality.

³⁰² Stolz: Pastoral Psychology. p117

³⁰³ Barry: Christianity and Psychology. p47

Chapter Eleven

THE REDIRECTION OF ONE'S PSYCHIC POWERS

Chapter Eleven

THE REDIRECTION OF ONE'S PSYCHIC POWERS

1. SUBLIMATION

Following the crisis experience, when the individual has turned with assurance from whatever may have been in the past, a Christ centered harmonious system of religious purposes is enthroned, and seeks to establish its reign and strengthen the moral energies united in its service. Now that the crisis period is past, the task of reconstruction is just begun.

(a) Meeting the New Situation

If forgiveness were all that is needed, the successful passage of the crisis experience would solve all the problems. But forgiveness is not all. The "new birth" is only the beginning of the new life, not the full attainment. Man not only needs pardon for past sins, he needs freedom from the power of present and future temptations to sin. As suggested in the previous chapter, we do not go into this new life completely free from the old. Not only do we still dwell in the midst of our former associates, not only is memory still active, but the instinctive impulses are still urging their claim for expression upon the consciousness. And when these urges are not in conformity with the master-sentiment of the newly integrated personality, new conflicts are likely to occur.

There are three general ways of meeting these conflicts. One is to

yield to the urge, even though it is not in harmony with the new master-sentiment. But to do so is to sin, and to weaken the life. A second possible response is that of repression, but we have also seen its evil consequences. The third possible response is to give expression to the impulse, but through sublimated channels, or through channels that are in conformity with the Christian ideal.

We have already seen the necessity and the power of the instincts, not only in their primary function, but in their sublimated expression. One could hardly conceive of a personality apart from their impulsive power. But it is especially following the crisis experience that particular attention needs to be paid to their claims, and their direction. Unfortunately, it is a time when many individuals receive very little help with this problem which they are probably wholly unfamiliar with. This is particularly true of those who are converted in mass evangelism, and largely accounts for the small percentage that ever find their way into constructive Christian service.

Too many have thought of the instincts as being of use only to the animal, the infant, or perhaps primitive man. It is true that they are of importance in these conditions, and it is here that they have their fullest expression in their primary form. Tansley has pointed out that; "An animal or a human being living under the stress of hard conditions has little physical or psychic energy available beyond

what is required to meet the daily needs of existence and to fulfil the sexual functions. In other words, practically the whole available energy is necessarily devoted to the essential conations - individual and racial - without which the species could not survive." ³⁰⁴ But as the conditions of life become easier, free surplus energy becomes available and has to find an outlet.

This tendency of the race is also characteristic of each individual in the race. It is the movement from the primary to the advanced, from the simple to the complex. The infant is largely an instinctive creature, and his energy is consumed in supplying his instinctive demands. But it is a matter of common knowledge that the healthy child has a large supply of free energy which is in need of direction. The channels that this surplus energy will take will be determined partly by the hereditary peculiarities of the individual, partly by the conditions of life, partly by the suggestion and guidance he receives, and partly by the will of the individual.

It is the directing of this surplus energy with its compulsive drives, from its primary to satisfying secondary ends, that is known as sublimation. Hadfield has said that; "Sublimation is the process by which instinctive emotions are diverted from their original ends and redirected to purposes satisfying to the individual and of value

to the community." ³⁰⁵ Normal sublimation may be said to be making the best use of the overplus of energy from the instincts through giving wise emotional guidance to the impulses.

The acquisitive instinct was once directed almost wholly to the gathering of the bare necessities of life, food, shelter, and weapons. Many today, especially children, are not vitally faced with this problem, but the instinctive urge is still there. The urge to self-preservation does not need to issue in personal combat so much as it once did. The full strength of the sexual instinct was once required to produce large quantities of the species to offset the high death rate, but with the development of civilization and science, that is less necessary. The total result of it all is that there is a large amount of primitive energy which is not required for the fundamental necessities of life, but which is going to be directed into some channel, useful or otherwise. The application of this surplus energy in a way that is not conducive to the ultimate best interest of the individual and of the community is not only unfortunate, it is debasing. But if directed into channels that are useful, it contributes largely to the happiness and well-being both of the individual and of the community. In fact, this is the source of the culture, art, and learning, which adorn civilized life.

305 Hadfield; op. cit. p152

Now let us look at the individual who has passed through the crisis experience in the repentance process. If his experience is complete, these impulses, born of the surplus energy from the instincts, are set free from any restraining complex or repression, and are ready to be directed into new channels, or into new sublimated fields of activity. But impulses cannot be sublimated until they are set free from any restraining complex or repression.

When it is recalled that the purpose in sublimation is to produce a condition of harmony and happiness, certain general fields of activity are immediately suggested, and others eliminated. The words of Jesus when he said; "I am come that they might have life and that they might have it more abundantly", are richly suggestive. To one who has faith in his statement, they immediately suggest that the whole realm of Christian life and practice will offer an abundant field for the expression of the surplus instinctive impulses. In fact, the Christian teachings give specific guidance for this sublimation.

The practical working of this principle has at least been partially appreciated for centuries. It has been held that a person should be kept busy to keep him out of mischief, and that "an idle head is the devil's workshop". It has been recognized by the Church that the new convert should be given something constructive to do. But it has not always been clear just why this is so. Then too, many have had the

rather broad feeling that man's instincts and inherent tendencies are all evil, and must be crushed, or as we now say, repressed. Instead of contributing to full Christian personality, this has contributed to un-Christian types of asceticism, to divided personality, to repression complexes, and to neurosis, that have not reflected honor upon the Christ that they sought so diligently to glorify. Fortunately, however, there have always been a goodly number of people who have stood out as glowing examples because they have been so intent in the pursuit and practice of good, that they have had little time to be bothered about any other impulses. Thus, they have rather unconsciously attained to Christian sublimation, and others attracted by their example have followed along with a measure of success.

(b) Re-Association and Christian Character

It is recognized that psychic conflicts grow out of the clashing of incompatible motives within the individual. As with a conflict within a nation, there is a resultant waste of energy. Not only is energy expended on the struggle that might have been applied to a good end, but the unity of the life is weakened. Intense inner conflict contributes to irritability, moral lapses, and perhaps nervous breakdown. Consequently, it is of the utmost importance that the incompatibility between the primary urge and the master-sentiment be resolved, by the giving of sublimated expression to the instinctive

urge in accordance with the Christian ideal. As Mackenzie has said;
 "The very secret of character lies in this capacity to sublimate the
 natural tendencies; for in sublimation there is no morbidity".³⁰⁶

One of the dominant factors in the matter of sublimation, is that of re-association. And for an understanding of this important factor, we will briefly examine the association of motives, conduct, and habit. Let us begin by saying that man's conduct is not just accidental, but back of every act, there is a motivating factor, conscious or otherwise. Then, as we know, habits are formed through the repetition of given conduct. As Stolz has declared; "The theory that habit is independent of a dominating desire or interest is fallacious. Motivation is the root of habitual performances. Incited and sustained by an interest or urge, one persists in a series of operations, the performance of which, through sheer repetition, has become automatic. A spur of some sort stimulates the mechanism of habit to activity. When the motivating element or principle has been suspended or disrupted the habit which has served it naturally collapses."³⁰⁷

This he illustrates by the case of a mother who gave her son so much a week for brushing his teeth. After a time, relying on the force of habit to maintain the hygienic practice, she informed the child that the payments would be discontinued. But having been actuated by the

³⁰⁶ Mackenzie; op. cit. p183

³⁰⁷ Stolz; Pastoral Psychology. p95

economic motive alone, the boy promptly interrupted the daily habit. However, when he is mature enough to appreciate the principle of dental hygiene he will, as a part of the daily routine make regular use of the tooth brush. It will be supported by a new motive. "Divorced from its driving power, no habit, however strong or old it may be, can indefinitely maintain itself. After all a habit as a process is the automatic means whereby an underlying motive regularly expresses
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 itself."

But while this is true, the change of habit usually takes time. Until it is completely altered, the old habit will often have the tendency to arouse the old emotion. The converted drunkard may find it hard to pass the old saloon. It just seems natural to go in, and as he approaches the door, the desire for drink is aroused. Thus we see that there is a definite association between motivation, conduct, and habit, and with the change of ideal, there is need for a re-association, between ideas, motives, and conduct.

With many, there is need for a re-association that is of even more vital importance than the one with which we have just dealt. That is the association of attitudes, ideas, and objects. The idea associated with a given object is often determined by the attitude of the individual. When the attitude toward reality is changed, as in Christian

repentance, it is also needful that the association between ideas and objects should also change. In other words, our association of ideas and objects should be in conformity to our newly accepted Christian ideal.

This point is well illustrated by Hadfield, who says; "When an object arouses emotions in a way which is unacceptable to us, we call it a temptation. But such objects may be robbed of these emotions by being associated with new emotions. People who before aroused our anger by their baseness may now arouse our pity; an insult may be so re-associated that we see the humorous side of it; to the fetich which aroused our sexual passions we become indifferent; the difficult task stimulates our determination instead of our despair; the worthless wastrel moves our chivalry instead of our scorn; when we realize that our 'righteous indignation' is mere intolerance born of moral conceit, we become helpful instead of censorious toward the weak. Thus, the process of re-association is in its way just as important as that of sublimation."³⁰⁹

It is a well known fact that ideas are strong motivating factors. When an idea gains possession of the mind, results will follow. It is of extreme psychological importance that objects should be associated with ideas that will result in motivation which is in accordance with

³⁰⁹ Hadfield; op. cit. pl49

the Christian ideal. It is of equal importance that the impulsive urge should also be associated with ideas that will eventuate in Christian conduct. Thus, with the acceptance of the Christian ideal, there is need for re-association, in connection with sublimation. This cannot be completed in a day, but may be a continuing process through the years. Certainly it is the experience of all, that their attitudes toward things do change, and so does their response to the suggestions that come through the impulsive urge.

The Christian convert does not find it easy to meet all the perplexities of his new relationship, but in it all, he is assured that God is his helper and companion.

(c) Sublimation and Integration

From the foregoing, it may be seen that the full sublimated expression of the surplus impulsive energy is essential to a fully integrated Christian life. The Christian would certainly maintain that all the powers of Jesus Christ found harmonious expression in accordance with his life purpose. He would also maintain that a Christian is a Christ follower, not only in outward conduct, but in inward life. Therefore, the Christian is one who has accepted the Christ ideal, and who is striving to bring all his life forces into harmonious cooperation with that ideal.

It has already been stated that the supreme purpose of Jesus was

to do his Father's will perfectly. And it would probably be held that his impelling motive was that of love; love for God, and love for man. With the convert, love for God is a normal response to the sense of forgiveness and the consciousness of divine favor. A part of this response is the Christian desire to please God, through quality of life, through conduct, and through service. Since it is felt that Christ reveals God's will to man, the Christ interest is accepted as the chief life interest, and anything that is at variance with that must be rejected or given its subordinate place. Under such conditions re-association and sublimation follow naturally enough. Perhaps before the actual turning with assurance from guilt to salvation, the theoretically accepted Christian order of life served as an external pressure upon protesting human nature, but now it becomes an inner compulsion, a joyful obedience of love.

We do not mean to suggest that life will be without its problems, its conflicts, its temptations. As a matter of fact there may come personality crises of such proportion that the only assurance of victory is through the effective mobilization of the spiritual resources.

In view of this, a very splendid safeguard is the constant and deliberate cultivation of a religiously integrated personality. Through this process correct moral decisions may become habitual and almost automatic, thus making the rise of some forms of temptation improbable

and weakening the power of others. It can become the habit of life to think Christian thoughts, and respond to any given stimuli with Christian conduct. For instance, "the man who is accustomed to tell the truth is seldom really tempted to lie, for prevarication is inconsistent with principles which govern his manifold relationships. Should an occasion arise on which he contemplates the fancied advantage of a lie, discriminating religious convictions are likely to crystallize into veracity without delay. Conscience is kept alive and effective by a ceaseless process of religious nurture."³¹⁰

The victorious Christian life is only progressively secured through the organization of all the life forces into habitual channels of conduct that are in accord with the Christian ideal. "When the self chooses rightly, that is to say, when it chooses what actually does make for the happiness and completeness of the self, it enlarges the freedom and scope of the self, and by so doing necessarily gives greater power to the will. So the freedom of the will is not static but dynamic and progressive; it is dependent on the progressive attainment of this larger unity."³¹¹

Effective sublimation can function only in those lives which are organized around a master-sentiment which is sufficiently motivating to coordinate all of the life forces in its service. Even then,

³¹⁰ Stolz: The Psychology of Religious Living. p 203

³¹¹ Hedfield; op. cit. p81

temptations come and threaten the overthrow of the will. In such a time, recourse to prayer is of vital importance. Psychologically, it clarifies the issue, it changes the focus of attention from the perplexity, to God, it brings an emotional reinforcement with a deepened sense of moral and spiritual values. But more than this, it brings to man the expectation that God will actively intervene in behalf of the right. Without this expectancy, it would not be prayer, and it would not have the efficacy of prayer. In other words, it is the Christian contention that the psychological values in prayer, great as they are, are incidental. It is also found that prayer habits, including quiet meditation, especially in the morning, tend to strengthen and unify the life. Through this, many battles of the day are eliminated, while others are won before they have begun. It is an emotional force that tends to unify the sentiments, and to bring a sense of renewed purpose and oneness with God. It is a strong force in sublimation and re-association

2. RELIGIOUS MATURITY

(a) Sanctification

The term sanctification is one that has fallen into disuse among a large section of the Church, and, in the thinking of many, has lost much of its original and deeper meaning. It has remained for psychology to restore the term to usage through a clearer understanding of its

implications. Fundamentally, to sanctify, is to consecrate to holy usage. The sanctuary is the consecrated place of worship. Thus, sanctification has to do with the consecration of the life forces to godly usage.

Barbour has said, "the purpose of Christianity is to save man from sin and to save him to God. Saving does not merely mean reclaiming or bringing back that which has been lost. It means also 'not wasting'. Saving in the sense of reclaiming those who have been lost in sin, is accomplished through forgiveness. Saving, in the sense of not wasting the spiritual energy potent in all of us, is effected through sanctification."³¹²

Just as sublimation is directed to bringing one into complete integration within himself and into a right relationship with his environment, so sanctification is directed toward utilizing the life forces in keeping with spiritual ends.

Man is so constituted that he cannot remain static. He is always undergoing change. It may be so gradual that it is not noticeable except over a span of time, but it is there. With this constant change, there is likely to be a more or less general trend either of progression or regression. The psychoanalyst has discovered that it is not only necessary to lead his patient out of his neurosis, but that he

³¹² Barbour: op. cit. p212

must be led into greater integration through the wise direction of his life forces. Otherwise, the old conflicts may return, new conflicts may arise, and the second condition may be worse than the first.

The same principle holds true in the matter of Christian repentance. The consciousness of forgiveness brings freedom from the burden of guilt, but impulses and urges continue to present themselves to the consciousness, and unless they can be directed to ends that are in conformity with the spiritual ideal, they will become sources of evil, and in time may take repossession of the life. Jesus warns against this danger in his description of the unclean spirit that is gone out of a man, but finding no place of rest, returns to find that his former abode is swept and garnished, but empty. "Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there; and the last state of that man is worse than the first." ³¹³ As the Christian would phrase it, the life is best kept from the service of evil, by keeping it in the service of God.

This conscious dedication of the life to godly service, is the beginning of sanctification. It is not a defense mechanism simply to safeguard against reverting into sin. Rather it is to fit one for fellowship with God, and for use in His service. "Only those who are Christlike can have perfect fellowship with God, and through

sanctification we can attain to the likeness of Christ." ³¹⁴ At least we may approach to his likeness, and the closer the approach the greater the capacity for fellowship.

Diamond has said; "It seems to be indubitable that religion, instead of being, as is so frequently assumed, the manifestation of a single religious instinct, is an experience which involves, at least in its fully developed stages, all the instinctive propensities." ³¹⁵ It is a challenge to which the entire life can respond.

(b) Growth Is The Sequel

"But grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ." ³¹⁶ These words were spoken to Christian converts many centuries ago, but they apply with equal force today. After repentance, growth is the sequel, for the one who would attain to religious maturity. It is through this growth that all the impulses and desires of life may progressively find expression in Christian ways. This is more than sublimation. Not only does it include psychic integration, it includes a consciousness of harmony and fellowship with the Divine.

This is the ideal, but as a matter of fact, all do not seem to so strive, nor do all that strive attain. As Bruce has said; "Many seem to be content to know that they stand within the Kingdom, without

³¹⁴ Barbour: op. cit. p220

³¹⁵ Diamond: The Psychology of the Methodist Revival. pl41

³¹⁶ 2 Peter 3:18

going on to seek fitness for the King's service. Their anxiety is concentrated on their personal salvation, not on their Christ-likeness."³¹⁷
 In the words of St. Paul, they are fitly described as "babes in Christ", feeding on milk, when they should be full-grown and feeding on meat.

Every pastor knows that he has in his congregation members of long standing who have not shown any marked growth either in Christian zeal or in Christian graces. He must spend much of his time trying to rouse them out of their lethargy, or in saving them from their relapses into evil. John, in writing to the church at Laodicea, said; "I know thy works, that thou art neither cold nor hot".³¹⁸ They had lost their zeal and had ceased to grow. The natural result is one of decline and decay. Unless life is constantly renewed, it cannot long stand. Psychologically, the life can retain its integration only so long as it is making common cause.

Christian growth does not just happen. It is dependent upon Christian experience. The strong Christian life does not come from simply knowing about God. Rather, it comes through the consciousness of knowing and working with God. When man finds out through experience that God is a prayer-hearing and prayer-answering God, and knows in his own heart the joy of fellowship and service, he will naturally seek for the sublimated expression of his sanctified powers. Under such conditions

³¹⁷ Bruce: op. cit. pl10

³¹⁸ Revelation 3:15

growth is inevitable.

(c) The Expanding Horizon

In speaking of religious maturity, we are not talking about a static condition of life; nor does it follow that the most developed Christian is the most satisfied, either with his own condition or conditions around him. Jesus tells of a Pharisee in the temple, who was perfectly satisfied with his life. But Jesus said that a sinful publican who prayed out of the depths of his guilt, for forgiveness, went down to his house justified, rather than the satisfied Pharisee. Self-sacrificing St. Paul often bemoaned the fact that his life fell short of his highest desire. He was trying to keep up with his expanding vision. That is an indication of religious maturity.

As one climbs a mountain, he may at first see only the mountain. But as he climbs higher, he looks out upon the expanding horizon. It is that way in life. The infant is concerned only with himself. With growth there comes a gradually expanding interest, until we see in Christ such a concern for all mankind, that he gave his life, a ransom for many.

Religious maturity does indeed include an expanded and expanding vision. It also includes meeting the practical problems of life in the light of that greater understanding. "Refusal to recognize unpleasant facts is an indication of mental inferiority. Of the

various subterfuges which the mentally immature adopt the most common
 319
 and perilous is wish-phantasy."

The religiously mature individual will insist that all of life shall be consistent with the life ideal, with an application of the master ideal to each ethical problem as it comes up. In this, the ethical question, the religious question, and the life question are not three, but one. Every ethical rule is to be only a version adopted to the occasion, of that higher rule in which the supreme spiritual adjustment of the nature is prescribed.

The cleavage between immaturity and maturity is vividly indicated by St. Paul in his letter to the congregation at Corinth, when he said; "When I was a child, I spake as a child, I understood as a child, I thought as a child, but when I became a man, I put away childish
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 things." "Certain attributes and habits which characterize childhood should be outgrown with approaching adulthood and the responsibilities of maturity assumed. In the course of time personality should reflect
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 the distinctive qualities of a developed religious outlook."

Certainly no one would doubt that religion taken in earnest has inspired men to confront and solve their personality problems and to combat the social evils of the period. The writer of the book of Hebrews, spoke of how the heroes of the faith "subdued kingdoms,

319 Stolz: Pastoral Psychology. p208

320 1 Corinthians 13:11

321 Stolz: The Psychology of Religious Living. p341

wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong." ³²² Add to these such names as Augustine, Luther, Knox, Wesley, Livingston, Booth; these and other leaders let **faith** in God kindle the flame of righteous indignation and launched sweeping crusades against individual and social unrighteousness.

The religiously mature individual has attained to a relative independence of thought and action. Not that he will disregard experience and discoveries. Rather, just because he has forsaken infantile associations, he is free to benefit by the maturity of others. While including in his preview the experiences of others, "he exercises discrimination, arrives at conclusions by his own thought process, accepts full responsibility for the courses of action adopted, and is ³²³ willing to take the consequences of his independence." Along with this, the religiously mature has achieved a considerable degree of emotional stability, poise, and serenity.

Still another quality of the religiously mature, is that of hearty cooperation with others in projects that are for the good of mankind. As a matter of fact, any philosophy of life that gives but scant consideration to the imperiled rights of others, is an indication of adult infantilism. "Those who assert that Christianity entails no

³²² Hebrews 11:33,34

³²³ Stolz: op. cit. p348

social obligations do not understand either the genius of our religion or the nature of sound integrated personality. It would be absurd to maintain that although society contributes to the organization and content of personality, the individual, in turn, does not achieve fulfillment in active, hearty, and intelligent social participation. .. Personality, as we know it, cannot emerge from its cultural environment, and society cannot maintain itself apart from the individuals who constitute it. The relation which binds them is one of interdependence." ³²⁴ The man who has the consciousness of a great blessing from God, is impelled by the very forces of his own life, to manifest to others something of the love and mercy shown to himself.

Perhaps the crowning mark of religious maturity is for all this to become habitual. As Clark has said; "The ultimate Christian concept is not that a man should know how to bear himself in any crisis of experience, and should act out his knowledge, but that he should bear himself rightly without thinking about it - almost as if he could not help it." ³²⁵

The key to the Christian life was given by Jesus when he said; "Whosoever shall lose his life for my sake and the gospel's, the same shall save it." ³²⁶ The conflicts, unworthy motives, and the resultant evil, sin, guilt, repression, . neurosis, along with all the other

³²⁴ Stolz; op. cit. p352

³²⁵ Clark: The Christian Method of Ethics. p14

³²⁶ Mark 8:35

undesirable qualities are lost in the ideal of Christ and the teaching of the gospel. In losing one's life through this psychological process, one becomes a new creature. The ideal is new, the master-sentiment is new, the alignment of all the life forces is new, the relationship with the Infinite is new. It naturally follows that the attitude, the outlook, and the conduct should be new. And as this new life finds expression in its new relationship, it should become increasingly like the ideal toward which it is striving.

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